

The JUVENILE INSTRUCTOR

1866

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No. 10

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ONCE UPON A TIME

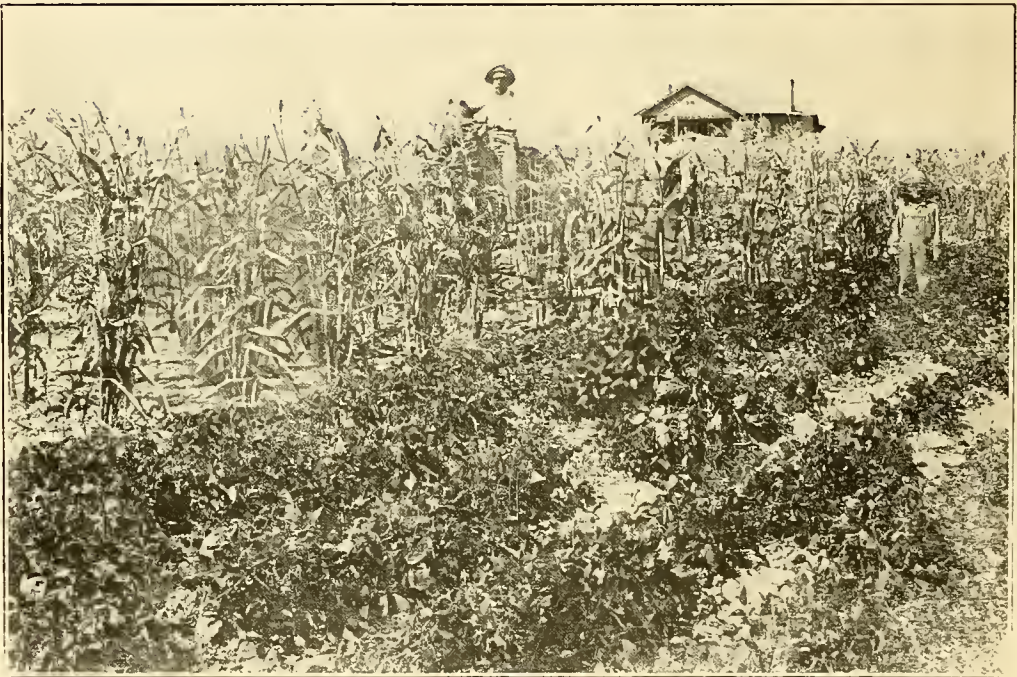
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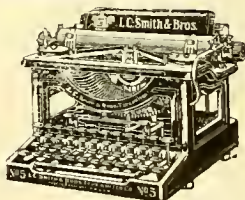
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Mother's Kiss.

By Elsie C. Carroll.

My darling comes to me each day
For me to kiss the pain away.
What joy it is for me to feel
I have the magic touch to heal.
But well I know there comes an hour
When even mother lacks the power
To soothe the throbbing pain and smart
That bleeds within the wounded heart.
Sweet baby faith! I dread that time,
But Oh, I pray that faith sublime
Shall be implanted so secure
Within your breast, that just as sure
As now you bring your hurts to me
You'll go with them as trustingly
To Him who holds the only balm
For all life's bruises. Oh, the calm
Of His sweet healing touch! That bliss
You'll never know in Mother's kiss.



"Twas Christ our King, Jesus our Lord, whom they in reverence adored."



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. XLIX.

OCTOBER, 1914.

No. 10

The Life of the Master.

By S. S. Jones.

A Christmas Eve on a Wint'ry night
When the hills and vales are robed in white;
Our thoughts go back, we bear in mind,
When shepherds on the plain reclined
Hundreds of years ago.

They heard the Angels chant above
Of a Savior's birth and a Savior's love,
And the grandest theme on that night so still
Was peace on earth and sweet good will
To mortals here below.

And the wise men came from lands afar,
Led to that spot by the guiding star,
And solemnly their homage paid
To the little child in manger laid.

'Twas Christ our King, Jesus Our Lord,
Whom they in reverence adored;
Then costly presents did unfold
With gifts of frankincense and gold.

The wise men quietly withdrew,
Unheeding Herod's interview,
Nor deign'd to tell the tyrant where
The Christ-child lay in Mother's care.

We all have read and read with pain,
How Herod had the children slain;
But Joseph took at God's command,
Mother and Child to Egypt's land.

Escaping thus the stern decree,
Oh Herod's horrid infamy,
There did these sacred ones reside
Until the cruel tyrant died.

A brilliant morning witnessed the return
Of Joseph's family from their long sojourn
In far-off Egypt, over hill and plain,
Back to the land of Palestine again:

Joseph with little he could call his own
Save wife, and Jesus who to youth had grown.
They turned to Nazareth just off the road
And there this sacred family abode.

Oh Nazareth, fair Nazareth, happy thy lot!
For when our Savior, though thou knew it not,
Turned with His parents in thy midst to stay,
It made thee known forever and for aye.

Little is written of His name or fame
Until to John, on Jordan's bank he came.
Save when with doctors and with lawyers, he
Gave proof of wonderful precocity.

Tho' twelve years old, to them 'twas clearly shown
The sacred scriptures were by Him well known.

When after His immersion in the stream
By John the Baptist it was clearly seen
That He was the acknowledged Son of God,
And thence went forth to teach the living word.

While in the wilderness His great temptation came,
But Satan found allurements all in vain;
"Get thee behind me," was His stern reproof;
He chose to worship God and spread the truth.

* * *

Now the great mission of His life was on,
In doing good to all and fearing none;
His ministers, way-farers of the sea,
The humble fisher-folk of Galilee.

Among the poor His friends were mostly found,
They gladly listened to the Gospel sound.
'Twas Mary Magdalene, whose love so sweet,
With tears and tresses bathed and dried His feet.

The Priests and Pharisees on Him looked down
While others offered praise, they gave a frown;
Oft to perplex their wiser men essayed,
But His calm dignity was undismayed.
In vain they tried to cross Him in His words
For his replies were sharp as two-edged swords.

His first great miracle occurred when He
Was at the marriage feast in Galilee.
'Twas there He manifested power divine
By turning jars of water into wine.



*"But Joseph took at God's command
Mother and Child to Egypt's land."*

He healed the sick, gave eyesight to the blind,
Restored to reason those of unsound mind;
The leper cleansed, and caused the deaf to hear,
With love divine, the little children blest,
And promised to the heavy laden, rest.
And promised to the heavy laden, rest;
By supreme power, on two occasions fed
Thousands of souls with a few loaves of bread;
Happy the scribe who sacred records kept,
And wrote that blessed sentence, "Jesus wept."

Then Lazarus, who'd lain four day entombed,
 At Christ's command came forth and life resumed;
 By faith weak mortals do not understand
 He walked upon the sea as on dry land;
 Said to the roaring billows, "Peace be still,"
 And demons fled subservient to H's will;
 Yet in His bearing, He was meek and mild,
 Treating all kindly as a little child.
 Save the poor Fig Tree, perchance to show God's power,
 At Christ's command it withered in an hour.

How could it be that one so thus empowered
 Could bear the scorn and scoffs they on Him showered;
 Legions of Angels would attend His call,
 But yet He calmly, meekly bore it all.
 He knew full well what was required of Him,
 He came to make an offering for sin.

* * *

Yet not alone the miracles He wrought,
 But greater still the doctrines that He taught;
 His code of morals was divinely new
 Startling alike to Pagan, Greek and Jew:—
 Theirs was the rule of tyranny and force
 With rites and ceremonies crude and coarse;
 He and His ministers to win men strove
 With the persuasive eloquence of love.

The golden maxim, "unto others do,
 As you'd have others do like unto you,"
 Is known where'er His banner is unfurled
 In all the greatest nations of the world:
 If others smite thee, smite thou not again;
 If they revile, revile not, bear the pain;
 And if one would desire to gain God's favor
 Then as one loves himself, so love his neighbor.

He'd chide the idler, still He loved the poor
 And bade the rich give freely of their store;
 Greatest of all His plan to make men free
 Through that blest boon, their own free agency.

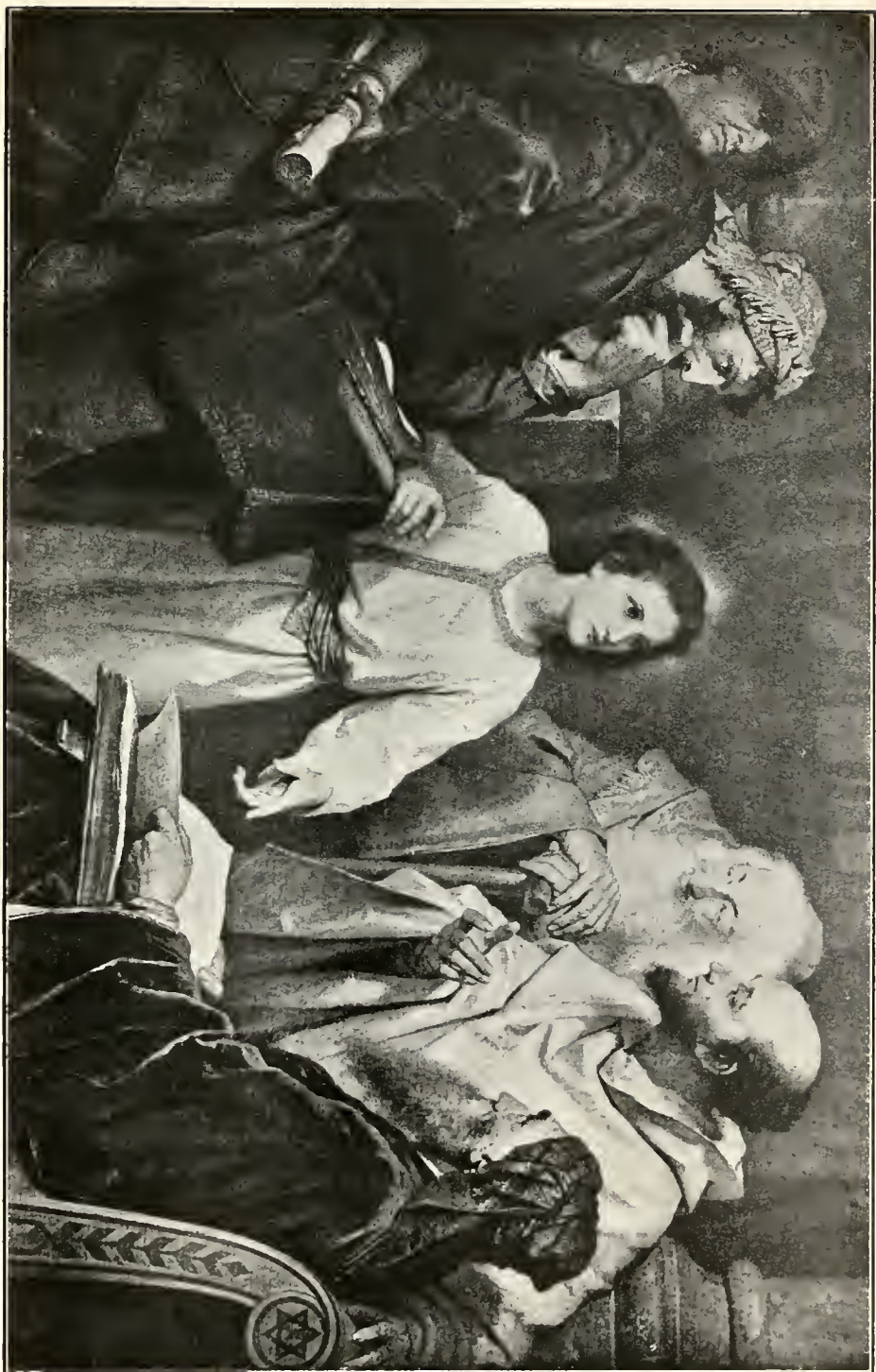
Indignant at the Temple's desecration
 By money changers, plying their vocation,
 He drove them forth, commanding them refrain
 From making God's own house a place of gain.

* * *

His wondrous love was proven void of doubt
 When told His kindred waited Him without;
 "All they who do my Father's will," said He,
 "Are mothers, sisters, brothers, unto me."

Ponder ye lofty ones, Bishop, Priest or King,
 Study the life of whom, both Saints and seraphs sing;
 How in humility, free from all deceit
 Jesus our Lord and God, washed His disciples' feet.

* * *



"The Sacred Scriptures were by Him It'll Knowen."

When stern-faced men with stones in hand held fast
At a defenseless woman's form to cast,
Jesus stood forth, saying in commanding tone:
"Let he that hath not sin cast the first stone."
Then with forgiving words, words which we all adore,
Said to the frail one: "Go and sin no more."
Such acts as these make deep impressions
And serve through life as lasting lessons.

* * *

Within His law no stern decree we find
To force the heart's desire, or subjugate the mind;
Down through the years His mercy holds out still,
Imparting to us grace and our free will:
Of further teachings Matthew gives account
In the famed sermon spoken on the Mount,—
Tho' persecution raged, 'twas all in vain
Yet thousands of the faithful Saints were slain.

His truths have lasted near two thousand years,
Tho' oft bedew'd with blood and bitter tears;
These principles embodied in His word,
Form the true Gospel of the Son of God;
They stand today above all creeds supreme,
The doctrines of the humble Nazarene.

Warriors and statesmen, conquerors and kings,
Have reached high eminence in worldly things,
Yet all their pomp, magnificence and fame
Sink in the shadows before Jesus's name.

Once treated with contempt and scorn, but now
The greatest majesties before Him bow;
Yes, every knee shall bow and every tongue confess
That Jesus is the Lord, the Man of Holiness!
The honor of the world was not His quest,
Had He desired, He could have been the guest
At feasts and public functions of the great,
Where fawning flatterers would upon Him wait.

One with a mind so lavishly endowed
Could influence the rich and sway the crowd;
For bear in mind, Jerusalem was then
The center of the East for learned men:
The seat of commerce, the great mart of trade,
To which long caravans their journeys made.
It was the terminus of every road
Where merchants d'd their costly wares unload.
A Roman garrison was quartered there
To guard the Empire's interests with care,
But opulence possessed no charms for Him,
He came to suffer, and atone for sin,
And offer to mankind the one great plan
To formulate the brotherhood of man.

He was the greatest leveler the world will know,
The rich, the poor, all classes high and low
Could be united under His regime
And dwell contented till the end of time.

He did not seek the favor of the great,
His followers were from those of low estate:
There! see, He comes along the dusty street
Followed by friends and those He chanced to meet;
The one He healed of palsy, too, is there
Voicing his thanks to God in praise and prayer.

The crowd increases as He comes along,
Peter and James are there among the throng;
He stops awhile some parable to tell
Holding His listeners bound as by a spell.

No sacred halo o'er His head we see,
Nor in His raiment signs of high degree;
His features from long fasts are pinched and pale
With lines, such as long sufferings entail:
We see a sacred sorrow in His face
Foreshadowing what shortly will take place;
Yet in His bearing God-like and serene,
Tokens of love are in His movements seen.

His voice is resonant, not sharp nor shrill,
But like the "still small voice" on Sinai's hill,
"Come unto me," He cried, "ye sore oppressed,
Oh come ye heavy laden, I will give ye rest;
Come with a contrite spirit and a broken heart
And to you my blessings will impart."

Now see those Pharisees from out the crowd,
They interrupt with questions, bold and loud;
With dignity He turns on them to gaze
Exhibiting no symptoms of amaze:
Then conscious of the evil in their mind
Rebukes them, as blind leaders of the blind.
Silenced, discomfited with naught to say,
The Pharisees in anger steal away:
Mark now a pathway through the crowd is made,
They bear some sick one, on a litter laid
With fever-stricken brow and trembling hands
And place him near to where the Savior stands;
The sick one turns his head and cries with all his soul
"Lord if thou wilt, oh thou canst make me whole."
The Savior thus implored gazes on high,
His lips move as in prayer, He seems to heave a sigh,
And now His God-like nature stands revealed
As He saith, "Cheer thee, Ezra, be thou healed."
Ezra, o'erjoyed at mention of his name
While a new life goes coursing through his frame,
Stands on his feet and calmly looks around,
All eyes behold him, but there is no sound;
Then with a grateful smile upon his face,
Takes up his cot and seeks his dwelling place:
Thus Jesus went through Palestina's host
Preaching alike in cities of the Coast.

(TO BE CONTINUED.)



Editorial Thoughts.

THE JUVENILE INSTRUCTOR Organ of the Deseret Sunday School Union

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SALT LAKE CITY, OCTOBER, 1914

The Need of Applied Religion.

The President of the United States has requested that Sunday, Oct. 4, 1914, be set apart as a day of special prayer. The people are asked to plead with the Lord of all nations to stretch forth His arm and stop the flood of blood and carnage now deluging Europe. Christian men and women everywhere should join the President

in this supplication to the Almighty. But let us pray not only that peace may be established among the warring nations but that the *cause* of war and bloodshed may be removed.

The cause of this most deplorable of all wars among so-called Christian nations lies deeply rooted in the fact that the leaders have not accepted the Gospel of Jesus Christ. The "have drawn near Him with their lips but their hearts are far from Him." Their religion is a something apart from their business and political lives. Their Christianity is not applied; selfishness, greed, vanity, love of power, enmity, hatred, and all other beastly passions of man still remain potent factors in determining his actions, unmodified and unsubdued by the refining influence of Gospel principles.

With the history of thousands of years' experience and the inheritances of all the ages as guides to proper conduct, man today is in some respects, not far removed from the man who lived, and loved, strived and hated and died centuries and centuries ago. Approximately six thousand years have passed since the Lord told Enoch, a righteous prophet and seer of his generation, that "men had become carnal, sensual, and devilish, and were shut out from the presence of God." About four thousand years later, the Lord told another prophet on this hemisphere, that man "had become carnal, sensual, and devilish by nature," and that "this probationary state" (that is, this earthly life) "became a state for them to prepare; it became a preparatory state." Isn't it an arraignment against the rebelliousness of man to-

ward the higher principles of life, that after six thousand years of experience, in this year of our Lord one thousand nine hundred and fourteen, we read from an eminent authority that in Christian nations, "in a moment, almost without premonition, millions of men have become frenzied, and with wild eyes, with *bestial* thirst for blood, and with savage yells are rushing to rip their brothers' bowels out. Women are rushing from besieged and burning cities with little babies in their arms, and little, cold, hungry, tired boys and girls, hardly old enough to walk, trying to keep up. Poverty stares millions in the face—poverty not only during this war, but during long years to come. Thousands of women are to be widowed, millions of little children are to be left fatherless. Natural affections are already blotted out, and their place being taken by strange, cruel lusts and passions. The virtue of women will be a free commodity for all soldiers. Drunkenness has already spread throughout these lands in a mad orgy. All industry will be ruined. Thousands of farms and villages will be laid waste. Thousands of schools and churches will be blown up. Hatreds will be engendered which will keep Europe irritated fifty years after the peace of exhaustion shall come. * * * The general morality of Europe will be lowered to a point where the churches will have to begin all over again and work a hundred years to restore it. Already thousands of atheists have been made. Almost every other man we have met in Europe this last week has shook his head with sadness, and said: 'What's the good of Christianity if it cannot stop this sort of thing?' It is as if the devil and all his angels have taken complete possession of Europe.

Men," continued Dr. Lynch, "are beasts; cruel, lustful, revengeful, ravenous, just as the Gospel represents them."

Almost a repetition of the words given to Enoch thousands of years ago: "Behold, Satan hath come among the children of men, and tempted them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God."

What is the remedy for all this? Why, just what the Lord gave to the very first man who became conscious of a natural passion: viz., the Gospel of Jesus Christ. Men must not only subdue nature in general and have dominion over the beasts of the field and the fowls of the air, but must master and subdue their own passions and lusts. They must, saith the Lord, "Hearken unto my voice, and *believe*, and *repent* of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come to the children of men." They must apply this religion, (1) in gaining self-mastery; (2) in home life; (3) in social life; (4) in civic life; and (5) in national life. "There can be no double standard of ethics in the kingdom of God. Right must be right and wrong be wrong throughout the whole universe of men. If it is wrong for men to murder it is wrong for nations to kill and destroy weaker nations, or men in any nation."

In praying for peace, then, let us pray that men and nations may receive in their hearts the Gospel of Jesus Christ, and so apply the principles that we may have in very deed "peace on earth and good will among men."

—DAVID O. MCKAY.



Superintendents' Department.

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.

SACRAMENT GEM FOR NOVEMBER.

Help us, O God, to realize
The great atoning sacrifice:
The Gift of Thy beloved Son,
The Prince of Life, the Holy One.

CONCERT RECITATION FOR NOVEMBER.

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—St. John iii:5-8.

Temperance Work in Arizona.

By David O. McKay.

The *Local Option* law in Arizona has been operative for several years. The bill was introduced in the Legislature by Elder Andrew Kimball, President of St. Joseph Stake, and a member of the General Board of The Deseret Sunday School Union.

The Latter-day Saint population in Arizona numbers approximately 12,000 souls, located chiefly in Apache, Graham, and Navajo Counties. In fact, the predominating influence in these three counties is wielded by the Latter-day Saints. Be it said to their credit that this influence has been manifest very effectively in the cause of Temperance, and they stand today as the leaders in this cause in their adopted state.

Recently, Elder Joseph W. McMur-

rin, Sister Martha H. Tingey and I visited the St. Johns and the Snowflake Stakes, and found an earnest campaign progressing in favor of state wide prohibition. Among the campaign speakers appointed by the Arizona Temperance Federation was a Rev. William W. Shenk, Methodist Episcopal Minister at Flagstaff, who attended several of our meetings in both stakes, and delivered several addresses in favor of the proposed legislation now before the electors of that state. From this gentleman, I received the statistics given below which have been compiled to prove to the people the economic value of a saloonless country.

President David K. Udall of St. Johns and President Samuel H. Smith

Snowflake, each expressed his delight in the almost unanimous expression of the Latter-day Saints in his stake in favor of eliminating the saloons. President Samuel H. Smith reported that over 95 per cent of our people in Snowflake Stake voted for a dry county.

"These statistical tables are prepared from the official reports of the State Board of Health, Insane Asylum, Penitentiary and the Financial Reports of every county in Arizona for 1913. They show the effects of the liquor

traffic on the taxpayer, on the public health and morals. The more they are studied the more they convince the taxpayer that he is being robbed by the liquor traffic every year."

Undoubtedly, after the pending election is over, the people of Utah will be given another opportunity to put their state among progressive Temperance States of the Union. When that day comes, it is earnestly hoped that the Sunday School Union will stand as a unit in favor of a saloonless Utah.

NAME OF COUNTY	Population Last Census	Number Saloons	Expense Sheriff's Office	Expense Superior Court	Expense County Attorney	Expense Justice Courts	Total Cost of Courts	Per Capita Cost of Courts	Convicts Sentenced 1913	Prisoners' Meals Cost
Cochise	34,591	139	\$41,592.43	\$32,420.98	\$6,085.12	\$16,971.74	\$127,070.27	\$3.67	71	\$3,833.29
Maricopa	34,488	36	35,135.13	30,170.71	7,274.99	15,338.76	87,919.59	2.55	76	6,067.47
Pima	22,818	40	20,912.82	14,627.20	3,685.00	6,459.60	45,684.62	2.00	28	6,176.89
Gila	16,348	89	28,767.00	26,023.00	6,060.00	15,360.41	76,210.41	4.66	19	6,041.19
Yavapai	15,996	79	27,685.35	17,280.66	4,836.73	5,454.65	53,257.29	3.45	20	6,032.47
Greenlee	14,818	58	25,933.13	9,910.58	3,141.99	12,900.65	51,886.35	3.50	21	4,180.08
Navajo	11,471	9	9,258.91	4,500.41	2,989.18	3,177.85	19,926.35	1.73	3	269.50
Apache	9,196	0	7,214.76	5,116.80	2,183.00	1,338.50	15,853.06	1.72	1	520.78
Graham	9,181	0	7,203.40	6,390.69	2,073.21	3,227.58	18,894.88	2.05	3	587.45
Pinal	9,045	26	14,904.03	7,895.01	2,622.25	7,520.07	32,941.36	3.64	9	2,116.60
Cocconino	8,120	19	16,243.22	9,568.43	3,282.27	5,537.18	34,631.10	4.25	10	1,201.00
Yuma	7,733	29	16,139.21	10,093.04	3,914.58	6,000.26	36,177.09	4.67	17	2,909.51
Santa Cruz	6,766	12	9,500.00	6,710.00	1,700.00	2,425.00	20,335.00	3.00	5	1,000.00
Mohave	3,773	25	14,198.26	6,703.66	3,022.34	1,584.55	25,508.81	6.76	6	1,796.58
Totals	204,354	561	278,687.65	187,511.17	52,900.66	133,296.80	652,396.28	3.40	289	42,733.81

NAME OF COUNTY	Population Last Census	Number Saloons	Taxes Assessed	Per Capita Tax	County Debt	School Debt	Per Capita Debt	Inmates Insane Asylum	Liquor License	Ratio Births to Deaths
Cochise	34,591	139	\$919,323.77	\$26.57	None	\$297,550.00	\$8.60	106	\$41,866.50	1.19
Maricopa	34,488	36	927,793.12	26.79	\$266,098.59	1,095,037.84	39.49	165	10,870.00	1.42
Pima	22,818	40	353,031.47	15.47	600,515.34	162,000.00	33.41	50	13,060.00	.58
Gila	16,348	89	378,198.39	23.07	109,781.36	202,200.00	19.08	41	26,775.00	1.33
Yavapai	15,996	79	401,588.69	25.73	338,740.07	67,000.00	25.36	52	23,860.00	1.23
Greenlee	14,818	58	392,190.58	26.48	197,364.70	70,000.00	18.04	21	17,652.50	1.52
Navajo	11,471	9	134,243.81	11.70	38,000.00	28,500.00	5.79	8	2,904.59	2.36
Apache	9,196	0	114,517.85	12.45	68,473.60	None	7.44	3	None	3.04
Graham	9,181	0	137,195.17	14.94	None	34,400.00	3.74	27	None	5.04
Pinal	9,045	26	223,984.14	24.76	136,138.08	75,000.00	23.34	28	7,970.00	.90
Cocconino	8,120	9	255,135.24	31.38	159,000.99	None	19.55	19	5,862.75	1.27
Yuma	7,733	29	195,804.00	25.45	138,791.11	107,300.00	31.82	27	8,874.00	1.23
Santa Cruz	6,766	12	116,637.78	17.24	180,748.41	22,600.00	30.05	17	3,665.00	.83
Mohave	3,773	25	192,949.44	51.13	200,174.23	100.00	53.42	15	7,620.00	1.56
Totals	204,354	561	4,742,618.45	24.01	2433,827.58	2,161,987.84	22.80	579	170,980.31	1.24

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.

Sunday, November 1st.

Lesson 39. Calendar Subject—The Meaning of Thanksgiving.

There is no holiday, with the exception of course of July Fourth, the nation's birthday, that is more distinctly and truly American than Thanksgiving. It should not be left entirely to the schools to place emphasis on its significance. Thanksgiving is the Harvest Feast of the year, a day for special thanksgiving, a day with interesting historical associations, and one that furnishes a rich opportunity for the development along right lines of the spirit of the home. It has been said that a home can be quite accurately judged by the manner in which the members of the family spend their holidays. In some homes the coming of any holiday is the signal for the family to scatter, but there are other homes in which the holiday is looked forward to as a time of family gathering, a time of home-coming, and no holiday serves this latter purpose so well as Thanksgiving.

Sunday, November 8th.

Lesson 40. Work.

Read

1. Its educational value.
2. Must be suited in amount to ages of children.
3. Child labor—child idleness.

There is a possibility that by reason of the attention that has been given to the consideration of the subject of play and recreation some may get a wrong idea concerning work and its value as affecting the spirit of the home. Further it is a difficult matter to consider recreation without considering also the subject of work. The following wise words of Dr. Franklin Carter of New York on Education and Work which appear in a recent number of the "Craftsman" are much to the point:

"Education and Work.

"One of the foremost means for the development of a good character is work, steady application of the mind and muscles and the wonderful eye, and the hardly less wonderful hand, to the doing of some useful thing. The boy who uses his powers for some good end, who, while growing in physical strength and stature, keeps before his mind the great truth that we all of us are here in the world

for service—who weeds the garden, hoes the corn, or mows the grass, milks the cows or feeds the chickens, who does this not once in a while, but with careful regularity day after day for months or years, is fitting himself for higher service, for true usefulness. * * * Ability once gained to work steadily, and the habit once attained of co-ordinating all the powers of mind and body to some useful end, is the very highest achievement ever reached by any man, influential or humble, and denotes all the difference between a wise, useful man and a vagabond and fool.

"It has come to be recognized by all our leading authorities that the American public school system has been in danger of breaking down at this point—that the thousands and millions who frequent our schools and colleges are too often imbued with the idea, when they leave the schoolroom, that toil with the hands—physical labor—is beneath them. They have not been trained to work, to apply the eye, the hand, the muscles and the judgment to some useful purpose; they are therefore unfitted for physical toil and despise it. Too often they become indifferent teachers, or shiftless clerks, or have to begin at the age of sixteen or eighteen to learn the very A. B. C. of some occupation—and often failing with their undisciplined powers and with their feeble efforts, they recruit the ranks of idleness and crime. The tendency of this education of the mind to neglect of the hand in securing results is to increase the restlessness of the time and to unfit many for true service. No work is degrading. To do anything well which can contribute to the comfort of any human being is no disgrace; rather, is most honorable."

The people of the whole nation are aroused over the evils of child labor, and surely there is nothing which can make a more touching appeal to our manhood and womanhood than the dwarfed bodies and shriveled souls of the babies who toil; and yet there is solid reason for apprehension concerning the welfare of children who have no opportunity to work.

Questions.

1. What is meant by work?
2. What inherent difference is there between work and play?
3. Is there any value in doing useless



PARENTS' CLASS OF FIRST WARD SUNDAY SCHOOL, AMERICAN FORK, ALPINE STAKE. ELIJAH CUTLER, SUPERINTENDENT.

work? If so, why? If not, why?

4. Define worthy work.

5. Is it possible to get an adequate idea of service as separate and apart from work?

comfortable living, some leisure, a fair degree of freedom from temptation, and a dignified social position. This ability can be acquired only through work itself.

Questions.

Sunday, November 15th.

Lesson 41. Work—Its Value in Determining Character.

The process of education is that of arousing self-activity. The mind's development is dependent upon its own activity; the mind is the source of its own growth. Now, while play is the natural instinctive self-activity of the child and therefore one of the most important means in education, work can and must become self-activity also. Efficient teaching resolves itself therefore into efficient control of the stream of consciousness and work is one of the best means of control.

The ability to work regularly, industriously, and cheerfully is a much larger and more important part of one's character than is generally conceded. Such a characteristic possessed by man or woman means economic independence, a

1. What do you think of Seneca's idea as expressed in the following words? "Man's mind is not clay which the educator can mold at will, but a plant, having its individual nature and form in the seed and capable of being cared for by him as a gardener."

2. With such an idea of the work of the educator what value would you attach to work as a means in education and character formation?

3. How does it compare with play for children under ten years of age?

4. How for those fifteen years of age or older?

Sunday, November 22nd.

Lesson 42. Local Subject.

Sunday, November 29th.

Lesson 43. Local Subject.

Theological Department.

Milton Bennion, Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton.

Second Year—The Apostolic Age.

[Prepared by John Henry Evans.]

The Apostle Peter.

Two persons out of three who have not given special attention to the New Testament have either a ludicrous suggestion come to mind on hearing the name of the Apostle Peter mentioned or think of cowardice and weakness in connection with his name.

Why is this?

One reason is that so many crude jests and anecdotes represent Peter, as the gate keeper of heaven, admitting or turning away people who wish to enter Paradise. Another reason is that the incident most often associated with his name, his denial of Christ just before the crucifixion, is related as if it were the distinguishing characteristic of the great apostle instead of being, as it is, almost the one mistake in his splendid career. For the records we have of his life represent him as not only an extremely lovable man, but one who possessed loyalty and courage to a quite

exceptional degree. Besides, it is hardly probable that our Savior, with his divine insight into character, would have chosen a man on whom to place the responsibility of leading the Christian movement in all the world whose main trait was inherent disloyalty and weakness. On the contrary, there must have been in this apostle some conspicuous qualities of leadership and character to have warranted Jesus in trusting him with such great responsibility as he did. In point of fact, Peter was a great man, second to none in the ancient church.

Let us therefore pass in review the facts of his life first before the ascension of the Master and secondly after this event and then study the apostle's character with a view to ascertaining its elements.

And first, as to the facts in his life.

Peter was the son of a certain Jonah. His native town was Bethsaida, in Galilee. It is believed by some that, living where there was a double population speaking two different languages, he had "opportunity for becoming acquainted with colloquial Greek" and that he may

have been able to "use his Greek Old Testament intelligently." That he was married we know, but whether he had any children the sacred historians do not inform us.

When Andrew heard John the Baptist call Jesus "the Lamb of God," he immediately went in search of his brother Peter. Seeing him, he said, "We have found the Christ!" He therefore brought Peter to Jesus. When our Savior beheld Peter, he said, "Thou art Simon the son of Jonah. Thou shalt be called Cephas," which is, by interpretation, a stone.

Whether or not Peter followed Christ on this occasion, we do not know. The inference is that he did not, for presently we find him at his trade of fisher on the Lake of Galilee. The narrative says that Jesus, walking by the sea, saw two brothers, Simon called Peter and Andrew, casting a net into the sea, for they were fishers. He said to them, "Follow me, and I will make you fishers of men." And they straightway left their nets and followed him.

On another occasion as the people pressed upon Jesus to hear the word of God he stood by the same lake. And he saw two ships standing near the shore, but the fishermen were gone out of them, and were washing their nets. He entered into one of the ships, which was Peter's, and asked him to thrust out a little from the land. Peter did this, and Jesus sat down and taught the people out of the ship.

Another incident in the life of Peter during this first period is as follows: Now when he had left off speaking, Jesus said to Peter, "Launch out into the deep and let down your nets for a draught of fishes." Peter answered, "Master, we have toiled all the night and have taken nothing. Nevertheless, at thy word I will let down the net." And when they had done this, they enclosed a great multitude of fishes, and their net broke. So they beckoned to their partners, who were in the other ship, to come to help them. They came and filled both the ships so full that they began to sink. When Peter saw it, he fell down at Jesus' feet, saying, "Lord, depart from me, for I am a sinful man!"

It was some time after this, but how long we do not know. That he was called to be one of the twelve apostles of Christ.

One night the disciples were in a boat in the midst of the sea, whose waves were tossed by the contrary winds. Jesus, who had remained behind to send away the multitudes, came to the boat walking on the water. When the disciples

saw him walking on the sea, they were troubled and said, "It is a spirit!" And they cried out for fear. But Jesus spoke to them. "Be of good cheer," He said. "It is I, be not afraid." Peter said, "Lord, if it be Thou, bid me come to Thee on the water." Jesus said, "Come!" And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried out, "Lord, save me!" Immediately Jesus stretched forth His hand and caught him. "O thou of little faith," he said, "wherefore didst thou doubt?" When they were come into the ship, the wind ceased. Then they that were in the ship came and worshiped Him, saying, "Of a truth thou art the Son of God!"

We come now to Peter's confession of Christ. When Jesus came to the coasts of Caesarea Philippi, he asked his disciples, "Whom do men say that I am?" They answered, "Some say that thou art John the Baptist; some, Elias; and others Jeremiah or one of the prophets." Then He asked them, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God!" "Blessed art thou, Simon the son of Jonah," Jesus said, "for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be loosed in heaven."

"Simon," said Christ to Peter on one occasion not long before the crucifixion—"Simon, Satan asked to have thee that he might sift thee as wheat, but I made supplication for thee that thy faith fail not. Do thou when once thou hast turned again, establish thy brethren. All ye shall be offended in Me this night." Peter answered, "Although all should be offended, yet will not I. I am ready to go forth to prison and to death." Jesus said, "I tell thee, Peter, the cock shall not crow this day till thou shalt thrice deny that thou knowest me."

Subsequently this prediction was literally fulfilled. At the trial of Jesus Peter was beneath in the court. The maid that kept the door, seeing Peter as he sat in the light of the fire, said to him, "Thou also wast with the Nazarine." But he denied, "Woman, I know Him not!" After a little while another saw him and said, "Thou also art one of them," mean-

ing the disciples of Jesus. Again he denied with an oath, "I know not the man!" About an hour later still another confidently affirmed, "Of a truth this man was with Him, for he is a Galilean." But Peter began to curse, and to swear, "I know not this man of whom ye speak!" And while he yet spoke, the cock crowed, and Jesus looked at him sorrowfully. Then Peter went out and wept.

Before this incident, as Jesus was coming out of the Garden of Gethsemane with His disciples, the Jewish officers laid their hands on Him to take Him. Peter instantly drew his sword and smote the servant of the high priest, cutting off his ear. "Put up thy sword again into its place," Jesus said to him, "for all they that take the sword shall perish with the sword."

After the resurrection and before the ascension Jesus and the apostles having broken their fast, the following conversation occurred—

Jesus: Simon, son of Jonah, lovest thou me?

Peter: Thou knowest I love thee.

Jesus: Feed my lambs!

Then perhaps a pause.

Jesus: Simon, son of Jonah, lovest thou me?

Peter: Yea, Lord, thou knowest that I love thee.

Jesus: Feed My sheep!

Another pause.

Jesus: Son of Jonah, lovest thou Me?

Peter: Lord, thou knowest all things. Thou knowest that I love thee!

Jesus: Feed My sheep! Verily, verily, I say unto thee, when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not. Follow Me!

Now this Jesus spoke, we are told, to signify by what manner of death Peter should die.

The Apostle Peter was with Christ when He ascended to heaven. This event occurred from the Mount of Olives, one of a series of low hills lying east of Jerusalem just across the narrow valley of Kedron. Jesus and the eleven apostles had walked thither for the purpose. After some final instructions, our Savior ascended to heaven in a cloud, leaving the apostles to carry on the work which He had begun.

It is at this point that the second period in Peter's life begins—a period in which this chief apostle becomes a new man.

Returning from the sacred mount, the apostles went immediately to an upper room where Peter and the rest lodged, and together with the brothers of Jesus

and some women, including the mother of Christ, they united in prayer and supplication to God.

Another meeting was held "in those days," as the historian tells us, for the purpose of selecting the successor to Judas, who betrayed Christ. It is Peter who lays before the persons present, about one hundred and twenty, the necessity of acting in this matter. In doing so he quotes from David's writings with respect to the betrayal of Jesus and the advisability of choosing another in his place. And he lays down the qualifications of the new apostle. He must be of the men who have associated with the Christians from the time the Lord "went in and out among us, from the baptism of John down to the day when He was taken up from us." Two names were suggested for the place—Justus and Matthias. Invoking the inspiration of the Holy Spirit on their work, they cast lots, and Matthias was chosen.

The next instance in which Peter figures prominently is that wonderful meeting on the day of Pentecost. Jews from all parts of the world had met in Jerusalem for the temple services in connection with this important Jewish festival. The apostles, in obedience to the request of the Savior, were waiting for the descent of the Holy Ghost, whom Jesus had promised to send them. On this day they held a meeting. Suddenly, we are informed, there came a sound from heaven like a violent blast of wind, which filled the whole house where they were sitting. They saw tongues like flames distributing themselves and resting on the heads of the disciples. Filled with the Holy Spirit, they spoke in tongues, which the various nationalities present understood in their own language. Peter spoke to them concerning Christ. So impressed were the strangers with the things seen and heard that they cried out, "Men and brethren, what shall we do? To their question as to what they should do He answered, "Repent and be baptized, every one of you, for the remission of sins, then you shall receive the gift of the Holy Ghost." About three thousand were baptized that day.

After this Peter and John were on their way to the temple for prayer at three in the afternoon. A man lame from birth was carried past, who used to be laid every day at the gate of the temple. When he saw the apostles, he asked alms of them. Peter said, "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus of Nazareth rise and walk!" Catching hold of his right hand, Peter raised the man. Instantly his feet and ankles grew strong,

he leapt to his feet, and accompanied them to the temple, walking, leaping, and praising God.

The people were filled with amazement at what had happened, and they stared at the apostles as if they had done the miracle in their own power. But Peter rebuked them. It is not we that have done this thing, he told them, but the God of Abraham and Isaac and Jacob. And he preached to them the resurrection of Jesus from the dead. As he was speaking, however, the priests came along. They were annoyed at the doctrine he taught, for by implication it laid on them the crime of the crucifixion. They therefore had the two apostles arrested.

Next morning they were dragged, with the man who had been healed, before a meeting of the elders and rulers and scribes to be questioned. Peter challenged them to deny the miracle. He laid the crucifixion of the Master to their charge, and declared that God had raised Him from the dead. The rulers were astonished at the boldness of the apostle, especially inasmuch as the men were apparently unlearned. Dismissing the accused, they proceeded to determine what to do with them. It was decided to warn them against repeating the offense. Calling the apostles in again, they informed them of their decision. To this Peter said, "Decide for yourselves whether it is right to obey you rather than God. Certainly we cannot give up speaking of what we have seen and heard." On account of their popularity at the time the apostles could not safely be punished, and so they were dismissed with a reprimand.

After this event Christianity seems to have come more than ever in favor with the multitude. Many miracles were performed among the people by the apostles. In fact, invalids were actually carried into the streets so that when Peter passed his shadow at any rate might fall on one or another of them. All of which filled the priests with jealousy. The apostles were arrested again and imprisoned. That night they were commanded to preach the next morning in the temple, in order to do which the prison doors were opened by an angel of the Lord. They preached in the temple as directed. Meantime, the rulers met to dispose of their case. An extremely puzzling situation presented itself when the attendants were sent to the prison for the disciples and, not finding them there, returned with the report. Afterwards the men were fetched from the temple. Again Peter was spokesman

To the charge that he had disobeyed their order not to preach in the name of Christ, he answered again that the apostles would obey God rather than men. The priests were furious, and would have done great violence to the prisoners but for the timely warning of Gamaliel, who suggested that in persecuting these men they might be fighting against the truth. The apostles escaped with only a flogging.

We do not hear again of Peter till the time of the conversion of Cornelius, a Gentile. The apostle, it seems, was at Joppa. Here he received a vision in which he was told to go with some men who had called for him to Cornelius, at Caesarea it is stated, who had seen an angel and been told to send for Peter. When Peter reached the home of the convert, he preached to him and his household, and they were all baptized into the church. The significance of this incident lies in the fact that Cornelius was a Gentile. In those days the Jews looked upon a Gentile as impure and unworthy of their association—as contaminating, in fact. In this belief, of course, Peter and the rest of the apostles had been nurtured, although Jesus seems not to have given it countenance. And so it required no less than a special revelation from the Lord to induce Peter to go into the house of a Gentile, as on this occasion.

It seems, however, that even this divine manifestation was not sufficient entirely to eradicate from the apostle's mind the notion that all Gentiles were impure and not fit company for Jewish Christians. For we find him on another occasion halting between two opinions when the should have been irremovably confirmed in the position that God is no respecter of persons, as he himself put it. Paul tells the Galatian saints that when Peter came to Antioch on one occasion he ate with the Gentiles till James arrived from Jerusalem, when he drew back and held aloof out of fear that his doing so might excite adverse criticism. But the apostle to the Gentiles rebuked Peter before them all.

Of the details of Peter's later life we have almost no information. It is certain from the words of Jesus which I have already given and also from a letter of Clement of Rome, written in the last years of the first century, that Peter suffered martyrdom, probably in the capital. We do not know in what way he was put to death, though there is a tradition that he was crucified, like his Master, but with his head down, because he deemed himself unworthy to die exactly as did Christ.

And now as to the character of this great apostle.

Peter was a man of action, as contrasted with a man of thought, of contemplation. In this respect he was the complement of his fellow apostle, John. For him to get an idea meant that he would express it in action of some sort. In the modern phrase, he wanted to do things, not merely to think about doing them. His mind was quick to grasp ideas as his body to execute them. He was a born leader of men.

Out of this characteristic grew another. He was impulsive. He did not always wait to see what the result of his words and deeds might be. Whenever Christ asked the disciples a question, it was almost invariably Peter that answered. If the Master were in danger, Peter sprang to his rescue, regardless of consequences.

And he was loyal, too,—true to the core! This is not the trait of character, it is true, which is commonly thought of in connection with his name, but it is none the less one of his dominant traits. This is evident before the crucifixion, but it is especially so afterward when so much depended upon native integrity.

"It would be hard to tell," says Dr. Hamilton, "whether most of his fervor flowed through the outlet of adoration or activity. His heart put force and promptitude into every movement. Is his Master encompassed by fierce ruffians? Peter's ardor flashes in the ready sword, and converts the Galilean boatman into the soldier instantaneous. Is there a rumor of a resurrection from Joseph's tomb? John's nimbler foot distances his older friend; but Peter's eagerness outruns the serene love of John, and past the gazing disciple he rushes breathless into the vacant sepulchre. Is the risen Savior on the strand? Peter's comrades secure the net, and turn the vessel's head for the shore; but Peter plunges over the vessel's side, and struggling through the waves, in his dripping coat, falls down at his Master's feet. * * * And that fervor is the best which, like Peter's, and as the occasion requires, can ascend in ecstatic ascriptions of adoration and praise, or follow Christ to prison and to death; which can concentrate itself on feats of heroic devotion, or distribute itself in the affectionate assiduities of a miscellaneous industry."

Who can doubt that the evangelization of the world would be safe in the loyal hands of such a man? Who can doubt that the core of such a man's nature was, not treachery and disloyalty, but devotion, trustworthiness, and integrity?

Fourth Year—Lessons for November

Lesson 31—The Law of Tithing.

One of the great weaknesses of modern Christian churches is the want of a sound and efficient business policy. The method of passing the plate for collections is objectionable in two ways, i. e., it is too uncertain in its results, and it tends too much to mix financial matters with religious service.

The law of tithing embodies the principle of the income tax which is generally recognized by economists as a desirable form of taxation in civic affairs. Such a law makes provision for a regular income to the Church which can be fairly estimated in advance. When generally observed by church members it maintains a uniform correspondence between the financial prosperity of the church and that of its members.

From the standpoint of the Church the system of tithing has many advantages; among these advantages we may enumerate the following:

1. It keeps the Church in constant, close touch with its membership. In this respect it has an advantage over church support by large endowment or accumulated wealth.

2. It is a matter that can be attended to quite apart from church services, as other business is done.

3. It provides the Church with an adequate fund which can be expended as needed for the support of the Church, the relief of the poor, the propagation of the gospel, or the common good, as circumstances may demand.

From the standpoint of the Church member the following advantages may be noted:

1. The tithe-payer knows very definitely what is expected of him, and can regulate his business affairs accordingly.

2. It provides a systematic means of training the individual to set aside a portion of his income to be used for the general welfare. It thus tends to develop public spirit and a commendable sort of liberality.

3. While it should not encourage the individual to lean upon the Church for support, it nevertheless enables the Church to aid the individual in time of distress.

In connection with the benefits to the individual, people should be cautioned against indulging in a mercenary spirit. While it is well to put our trust in God in all things, and to receive with thankfulness all the blessings He offers us, it

it not well to pay tithes in the spirit of bargain-making with the Lord. One who gives under a one-sided contract that God will give ten-fold in return is liable to disappointment. Doubtless God will ultimately return ten or an hundred fold to those who give in a true religious spirit, rather than in the spirit of bargain-hunting. It should be remembered also that financial returns are by no means the greatest of God's blessings.

Lesson 32—The Law of Consecration.

This law may be regarded as an extension of the law of tithing in which the church member consecrates all of his property to the Lord. This, together with all of his time and talents, every faithful church member is supposed to be willing to do. This means complete consecration of the individual to the public good—the highest ideal of modern moral philosophy. It recognizes the interdependence of all mankind, and the dependence of man upon God and His creations. It also harmonizes with the idea that man attains his greatest moral development when he loses thought of himself in the service of his fellows. While the use of wealth is very necessary to human welfare it should not on that account be made an object of striving as an end in itself. It is only a means in realizing ends that have intrinsic value. The law of consecration tends to set the mind right in regard to the true function of wealth, and to direct man's attention to the more real values of life.

These remarks are not to be interpreted as favorable to asceticism. Under the United Order it is presumed that all who can shall work in temporal things, and that everybody shall be amply supplied with their material needs.

Lesson 33—The Word of Wisdom.

The Word of Wisdom is usually interpreted as referring to and advising against the use of alcohol, tobacco, and tea and coffee, which may be classed together as stimulants in varying degrees. The revelation was given first as a word of advice, but has since been declared a law to the Church.

The evil and thoroughly demoralizing effects of the use of alcohol is now generally admitted. To guard the young against this evil the bad effects of the use of alcohol is commonly taught in the public schools. The weakness of this teaching lies in its alliance with the subject of physiology and hygiene, and its consequent treatment from this point of

view exclusively. The physiological effects of alcohol, or, more correctly, its pathological effects upon the human body, are bad enough, but nevertheless small compared with moral and social evils that result from the use of alcoholic beverages. The treatment of this topic should be cut loose from the subject of physiology and be made a part of the general moral instruction in the school. It is not the red stomach and hardened tissues that are so much to be abhorred, as it is the beastly mental and moral conditions that alcohol induces. The only insurance against these consequences is total abstinence. No man begins indulgence with the expectation of ending in a drunkard's grave, and no man who begins can be sure that he will escape such an end. In the light of these facts it is a matter of no consequence if alcohol in small quantities has some nutritive value. It is enough to know that there are plenty of perfectly safe foods available, so that no one need run the risk of using alcohol as a food.

The use of tobacco seems to be on the increase in our own country, and the use of such stimulants as tea and coffee is almost universal. This means that children are likely, more and more, to indulge in these things, notwithstanding the now well known fact that their use is very detrimental to the health and development of the young. A strong effort should be made to stem this tide of indulgence. This may be done among certain classes by religious teaching, but among many others, and even among some children of the Latter-day Saints religious teaching alone is not much heeded. For the benefit of these the matter should be attacked also from the scientific and secular point of view. For this purpose we recommend the following:

"The Strength of Being Clean," by David Starr Jordan.

"The Cigarette Smoking Boy," a bulletin by William A. McKeever.

Important incidental reference is also made to this subject in Professor McKeever's bulletin entitled, "Instructing the Young in Regard to Sex."

The bulletin may be had in quantities of ten of a kind for one cent each by addressing the author, Professor William A. McKeever, State University, Lawrence, Kansas. Any theological class teacher might well afford to buy copies enough to go round in his class.

Dr. Jordan's address is published in book form at about 35 cents per copy, and may be had of any book dealer. It is a splendid thing for any youth to read.

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

Second Year—Lessons for November

[Prepared by Bertha Irvine, Liberty Stake.]

Lesson 67. The Last Battles of the Nephites.

Teacher's text: Mormon 1-6.

Predominant thought: Sin is the sure road to destruction.

Memorize Matthew, 7:13, 14.

The setting of this lesson covers the entire region extending from the River Sidon, in the land of Zarahemla, to the Hill Cumorah in New York. Have a map before the class to point out as far as possible the movements of the armies as they are developed in this lesson. The first chapter of Mormon should be used by the teacher as part of the setting. Note that the time covered by the events of the lesson is about nine years.

Lesson statement: (to be assigned to pupils).

1. Mormon chosen commander by Nephites—defeated by Lamanites. (Mormon 2:1-18).

2. Nephite victory. (Mormon 2:19-29).

3. Preparations for war. (Mormon 3:1-6).

4. Victory and its effects. (Mormon 3:7-10).

5. Mormon gives up command. (Mormon 3:11-16).

6. Nephites go to battle against Lamanites. (Mormon 4th chapter).

7. Mormon again takes command. (Mormon 5:1-9).

8. The final battle. (Mormon, 6th chapter).

Suggestions: Topic 1. Recall the incidents already known in Mormon's life. What great charge had been given to him? Point out what might have been the outcome of the battles if Mormon could have aroused the same great faith in the people as he had. As it was, he led them under great discouragements, for they were very weak unaided by the Lord.

Topic 2. Contrast the condition that Mormon met with the enthusiasm Moroni met when he presented his standard of liberty (Alma 46:11-22). Note the division of the continent between the Nephites and Lamanites.

Topic 3. Although there were no battles fought during these ten years, it could hardly be called a time of peace, for they were continually preparing for

war. Compare with great nations of present day who have been likewise engaged.

Topic 4. Discuss the oath of the Nephites. Why should their boasting be grievous to Mormon?

Topic 5. Mormon's hope in leading the Nephites was no doubt that they might be brought to repentance either through being humbled by their enemies or by the realization of the mercies of God to them in delivering them. When he saw them boasting in their own strength and swearing to have revenge, it was more than his righteous soul could endure, and there was nothing for him to do but to stand aloof from them, and thus show his disapproval of their wicked acts.

Topic 6. Where was the land of Desolation? Why did the Nephites give it this name? The Dictionary of the Book of Mormon will be found very helpful as to the probable location of cities mentioned in this lesson. See the second epistle of Mormon to his son Moroni (Moroni chapter 9) for further description of the happenings of these troubled times. Note the removal of the records by Mormon. They were also conveyed by him in some manner when the great move to Cumorah was made.

Topic 7. Point out Mormon's great love for his people that caused him to again lead them in their battles. Read again Samuel's prophecy of these events (Helaman 13:5-10), and dwell on the thought that repentance alone would have saved the Nephites from the destruction now coming upon them.

Topic 8. Where is the Hill Cumorah? What makes it interesting to us? Note that Mormon is now about 74 years of age, and that his whole life had been spent amid scenes of strife and bloodshed. The records in his charge must have been many, for they covered a thousand years of history. All were hidden away except those upon which he was making his abridgment. (See Words of Mormon 1st chapter). Picture more vividly the scene, so briefly described, of the Nephites waiting in such awful fear for their enemies to fall upon them. Why should the wicked fear to die? Have Mormon's lament over the fallen, of his people repeated in the class.

Note: There is very little known of the locations of most of the cities mentioned in this lesson; for this reason they have been omitted from the map.

Desolation was in the Isthmus near Bountiful, Moron was south of Desolation, probably in Guatamala or Honduras. Shim was a long ways north of Moron, probably in Texas. Shem was still further north than Shim. Cumorah was in New York. As the two limits are known definitely we conclude that the Nephite civilization covered the region from Cumorah southward through the Ohio and Mississippi valleys to Mexico, through Eastern Mexico and Central America to the isthmus. Strange as it may seem there is a system of old forts and other evidences of war found in this region which indicate that at some remote period in the past, just such a condition prevailed there as is described in the Book of Mormon. See Story of the Book of Mormon, Baldwin's Ancient America, and McLean's Mound Builders. All information on the Mound Builders will be valuable in discussing these lessons. (Joel Ricks).

Lesson 68. Moroni, The Last of His People.

Teacher's text: Mormon 8th to 10th chapters; Moroni 1st to 10th chapters; Story of the Book of Mormon, 54th chapter.

Predominant thought: The purposes of the Lord fulfilled in the completion and preservation of the Nephite records. (See Enos 1:13-17).

Review briefly the history of the Nephite records, their custodians, etc.

Setting: The lesson covers a period of about thirty-five years, from the final battle to the last writings of Moroni. The Lamanites moved southward after the great battle at Cumorah, no doubt for the reason that the great destruction of cities and slaughter of the people had all taken place in North America. The few Nephites who were spared (only twenty-four in number) had fled southward and most probably joined the Lamanites, or were put to death by them. Thus Moroni, we suppose, was alone, and he remained somewhere near Cumorah to finish his record.

Lesson statement: (To be assigned to the pupils, with the exception of the 5th topic).

1. Moroni in charge of the records (Mormon 8:1-14).

2. Coming forth of the Book of Mormon foretold by Moroni (Mormon 8:15-32).

3. Jaredite record abridged (Moroni 1st chapter).

4. Moroni records some of the teachings of Christ (Moroni 2nd, 3rd, 4th and 5th.).

5. Teachings of Mormon to his son

Moroni (Moroni 7th and 8th chapters).

6. Moroni's farewell words (Moroni 10th chapter).

Suggestions: Topic 1. Moroni is mentioned by Mormon as one of the generals in the battle at Cumorah (See Mormon 6:11-12), and one of the twenty-four survivors. "He wrote the concluding portions of the Book of Mormon from the commencement of the 8th chapter of Mormon to the end of the volume, including the book bearing his own name and the abridgment of the history of the Jaredites, known as the Book of Ether."

Topic 2. Show how Moroni's words were fulfilled in the coming forth of the Book of Mormon. Dwell on the great faith of Moroni as expressed in the 26th verse, also on his foreknowledge of the condition of the religious world when the book should be given to the world.

Topic 3. How did the Nephites come into possession of the Jaredite record? (See Mosiah 21:25-28). What is meant by an abridgment? The Book of Ether contains the abridged record of the Jaredites. Our future lessons will deal with that people.

Topic 4. Moroni evidently studied the writings upon the plates in his possession, and the teachings considered to be most precious he recorded in the limited space he now had on the plates. Compare the blessings on the bread and wine with those given in the Doctrine and Covenants.

Topic 5. These two chapters should be carefully studied by the teacher, and those passages marked which might best be impressed on the class. Note particularly Mormon's teaching in regard to baptism of little children (Mormon chapter 8). Compare with teachings of our Church, and those of other sects.

Topic 6. We understand that Moroni lived about 35 years after the final battle at Cumorah. Note the testimony he bears to those who shall receive the Book of Mormon (Moroni 10:4, 5). Give instances showing how this has been verified in these days. Following is from the Dictionary of the Book of Mormon: "In the course of nature, Moroni died, and in the Lord's due time he was resurrected. The sacred records and other holy things, buried in Cumorah, still remained in his care. On him the duty fell to watch that no unsanctified hands disturbed their rest. When the time set in the councils of heaven for their translation came, he delivered them to the instrument chosen by the Holy Ones, Joseph Smith, the prophet, who, when he had accomplished his work, returned them to Moroni, who still keeps ward and watch over these treasures."

The following extract is copied from an article, entitled "Cumorah," written by Orson Pratt in Vol. III, of the Contributor:

"There is no spot on this wide world of ours, which is calculated to excite more vivid reflections, than the wonderful hill of Cumorah. There the history of one-half of our globe reposed, for fourteen centuries, in profound unbroken silence: there 'the everlasting Gospel,' engraved, not on tablets of stone, but on plates of gold, awaited the voice of the heavenly angel to reveal the priceless treasure: there, buried in the holy archives of Cumorah's sacred hill, are plates of brass, plates of gold, undimmed by time; sacredly guarded as the temple of heaven: there shines the Urim and Thummim, the stones of light, the gems of immortality; there reposes in words of light, the hidden knowledge of ages past, the prophetic history of ages to come; there wisdom has selected his palace and understanding her dwelling-place, until, 'the spirit is poured out from on high,' and 'the skies pour down righteousness;' then, 'the earth opens and brings forth salvation.'"

Lesson 69. A Colony Led by the Lord.

Teacher's text: Ether 1-5; 6:1-12; Story of Book of Mormon, 78th and 79th chapters.

Predominant thought: Through faith great blessings come.

Review the knowledge the Nephites had of the Jaredites. See Omni 1:20-22; Mosiah 8:17-19; 28:10-19.

Lesson setting: The scene of this lesson is laid principally in the Eastern Hemisphere, starting in the vicinity of the Tower of Babel.

Lesson statement: (To be assigned to pupils).

1. The brother of Jared's prayers answered (Ether 1:33-43).

2. Beginning the journey (Ether 2:1-12).

3. Instructions from the Lord (Ether 2:13-25).

4. Prayer for light (Ether 3:1-5).

5. The brother of Jared sees the Lord (Ether 3:6-28).

6. The sea voyage (Ether 6:1-12).

Suggestions: Topic 1. Give brief account of the building of the Tower of Babel as found in the Old Testament (Genesis 11:1-9). Note the unselfishness of Jared and his brother in desiring their friends also to be spared. The leader is always called "the brother of Jared." "His name is not given in the Book of Mormon, but we learn through modern revelation, that it was Mahonri Morian-

cumer." (Dictionary of Book of Mormon). (See Note I).

Topic 2. Compare this journey of the Jaredites with that of Lehi and his family. The company would make slow progress, encumbered as they were with animals, provisions and seeds. "They were going to a land that had been swept clean by the waters of the Deluge; it had been bereft of all its animal life; the seeds of fruits and grains no longer germinated in its soil; and the colony had to replenish the continent with the animal and vegetable life, necessary for their comfort and sustenance, as though it was a new earth." (Geo. Reynolds). The word "Deseret" is familiar only among the Latter-day Saints. Note that the Lord led the small colony in the same manner as He afterwards led the children of Israel. Dwell upon the promises the Lord made to them in regard to the land whither he was leading them. "We do not know definitely the route taken by this colony on its journey to the promised land. Orson Pratt was of the opinion that the route was east from the land Nimrod, across Asia to the Coast of China, and thence by sea to the west coast of Mexico near the Gulf of California. There are good reasons for believing that the route was westward through southern Europe to the coast of Spain, thence by sea to the coast of Yucatan. This route is much shorter than the other and avoids the inaccessible desert and mountainous regions of Central Asia. The voyage would be made on the eastern coast of Yucatan where we know that the old civilization was developed. The teacher can point out both routes on the map and draw his own conclusions as to which best answers the requirement of the record." (Joel Ricks).

Topic 3. The length of time spent in Moriancumer was evidently on account of lack of faith. The people failed to call on the Lord for further guidance, thinking perhaps that they were at their journey's end. The Lord rebuked them and they repented and further instructions were given. In the Y. M. M. I. A. Manual (1905-1906) on the Book of Mormon appears an interesting chapter entitled, "The Barges of the Jaredite Colony," which should be read by the teacher, if possible.

Topic 4. The Lord left to Jared the preparation of the material out of which they would obtain light for their eight vessels. Note the description of the stones. The brother of Jared's faith in the Lord was limitless. Impress this upon the class, also the thought that all things are possible through faith.

Topic 5. It was the pre-existent spirit

of Jesus which the brother of Jared saw, and it was at least two thousand years before He was born in Bethlehem. There is no other incident recorded that in any-wise compares with this. Jesus told the brother of Jared that it was the first time that he had shown himself to man, for never had man had such faith before.

Topic 6. A voyage such as was taken by the Jaredites, lasting nearly a year, could never have been accomplished had it been attempted by man unaided by God. The Jaredites were altogether in His care, and therefore their journey was accomplished in safety.

Note 1. While residing in Kirtland Elder Reynolds Cahoon had a son born to him. One day when President Joseph Smith was passing his door he called the prophet in and asked him to bless and name the baby. Joseph did so, and gave the baby the name of Mahonri Moriancumer. When he had finished the blessing he laid the child on the bed, and turning to Elder Cahoon he said: The name I have given your son is the name of the brother of Jared; the Lord has just shown [or revealed] it to me. Elder William F. Cahoon, who was standing near heard the prophet make this statement to his father; and this was the first time the name of the brother of Jared was known in the Church in this dispensation. (Footnote to article on The Jaredites, by Geo. Reynolds, JUVENILE INSTRUCTOR, Vol. 27, p. 282).

Note 2. Moriancumer. Evidently named after the brother of Jared. We have no direct information in regard to the locality of Moriancumer, but those who believe that the Jaredites traveled eastward through Central Asia, are of the opinion that it was near the mouth of one of the great rivers that flow through the Chinese Empire into the Pacific Ocean. (JUVENILE INSTRUCTOR, Vol. 27, p. 284).

Fourth Year—Old Testament.

Lesson 67. Haggai, Who Encouraged the Lord's People to Work.

[Prepared by J. Leo Fairbanks.]

Teacher's text: Ezra 3, 4; Haggai 1, 2; Ezra 6:1-18; Zechariah 4:1-9.

Pupil's text for General Assignment: Ezra 3:1-13; 4:1-5.

Topical Analysis for Individual Assignment:

- a. The captives rebuilt their homes. (Have some pupil tell the condition in which they found their city on their return).
- b. Altar built and foundation laid

for city wall. Ezra 3.

- c. Opposition of enemies. Ezra 4:1-6.
- d. Haggai roused the people to action. Haggai 1:1-11.
- e. Encouragement for effort put fourth. Haggai 2:1-15. Cyrus decree recovered. Ezra 6:1-4.
- f. Temple finished. Ezra 6:14-18.
- g. Might and power not to compare with the Spirit of the Lord. Zech. 4:1-9.

Aim: To show the power of a sincere life devoted to a good purpose.

Significance of events:

- a. Historically, by showing how well Judah had learned the lesson not to form alliances with strange people, and in humility return to obey the Lord in her holy city.
- b. Biographically, by showing the earnestness of a plain man and what his example of courage will do in a nation.
- c. Practically, by showing that successful leaders are confident they are right.

Lesson in the Class: Review lesson 66. Call attention to the fact that the returning Hebrews numbering about 50,000 were a minority of the captives. No doubt many who returned belonged to the Israelitish nation for the invitation was to all the servants of God throughout the empire. After this event the distinction of tribes disappeared and all Hebrews were henceforth called Jews.

With the map review David's Kingdom; division of the kingdom between Rehoboam and Jeroboam; Captivity of Israel; Siege of Jerusalem by Nebuchadnezzar; Captivity of Judah. Call attention to the peculiarities of Jewish customs that made them live separate from the others, e. g., failure to worship idols, forbidden meats, etc. These peculiarities opened the way for ridicule, persecution, confiscation of property and indignities always heaped upon despised people. Apostate Jews would mock their countrymen and say, "This is Zion whom no one seeketh after," and then derisively asked, "Where is their God." Jer. 30:17; Psalm 79:10. Some could not endure such persecution. Those who could were strong. The others were not worthy of God's protection and hence perished. Thus it is with our people in our own day. Those who hold firmly to their belief have the Lord's protecting care. Those who are not strong enough to hold to the right and truth soon become insignificant.

Presentation of the lesson: These lessons are expected to get the pupils interested in the books of scripture

which must always be available for reference. After drawing as much information as possible from the class have them read a few passages from the text then give information contained in the following notes:

Topic a. Make impressive the desolate scene presented to the Jews in coming down the Jordan Valley. The blackened and tumbled-down walls were strewn over the formerly strongly fortified hills. The temple was a wreck. Weeds, rubbish and debris had accumulated during the half century of idleness. The city had been ransacked by passing caravans which liked to hunt through the rubbish or camp against a wall or in a former palace where hay, charcoal, bones and broken dishes were strewn. How would a people feel to come to such a desolation to make their home? They had heard of the glory of Jerusalem and now saw such a sad sight. Compare their religious zeal with the Pilgrims who came to America for conscience sake and with the Latter-day Saints in their long journey to a new home. Their joys might be similar but there were contrasts. Name some. Make the comparison striking.

The feast of Tabernacles that was re-established compares with our Thanksgiving. An important topic can be made of this. Hunt up a description in a Bible dictionary.

Topic b. Adversaries were the Samaritans who wished to join the Jews in their worship. They had come to respect Jehovah and claimed kinship with the Jews but were refused equality.

Topic c. Reasons for the long delay were as follows: 1. Opposition of enemies whose help would have spoiled the purity of the Jewish faith. It was safer to have no unholy alliances. 2. Death of their great friend, Cyrus, and succession of his son who had uncontrollable passions. 3. Drought which brought poverty.

Topic d. Haggai was a humble young man whose parents were left at Jerusalem when Nebucadnezzar destroyed the city. He welcomed the returned captives and with immense enthusiasm took up the work of restoring the city. A noble beginning was made but opposition stopped the work. Here Haggai was of service. In one autumn he delivered four great speeches and met all the arguments of the people. For more than fifty years people had cultivated the fertile valleys around Jerusalem and looked with longing to the time when the city would be reinhabited. Haggai contrasted the ruins with the fields, the homes of the people with the masonry of the founda-

tion walls. He met their arguments thus: "Not time to build" answer Haggai 1:4. "No means of getting wood from Lebanon mountains," answer 1:8. "We are poor," answer 1:11. "Temple we can build not as worthy as the one it supplanted," 2:7-9.

Haggai found in Zechariah a companion of like spirit but one who had superior ability as a speaker. Both were plain men who knew what was right and went into it with full purpose. He did all he could and pretended nothing. He was faithful, loyal, quiet and persevering. To his initiative and force Israel owed much of her prosperity.

Topic f. The new temple had no ark nor Urim and Thummim.

Lesson 68. Nehemiah, the Governor who got Results.

Teacher's text: Nehemiah chapters 1, 2, 4, 5, 6, 13.

Pupils' text for general assignment: Chapter 2.

Topical analysis for assignment to individuals:

- a. Nehemiah the king's cup bearer wept for his people. Nehemiah 1.
- b. Nehemiah sent by the king on a mission of relief to his people. 2:1-11.
- c. Inspects the wall at night. 2:12-20.
- d. Opposition of scoffing enemies 4:1-6.
- e. Opposition in conspiracy 4:6-23.
- f. Opposition from within. Ch. 5.
- g. Opposition in treachery. Ch. 6.
- h. Reforms. Ch. 13.

Aim: Great energy and prayerfulness are essential qualities in good leaders.

Significance of events:

- a. Historically, by showing how the Jews reestablished themselves at Jerusalem.
- b. Biographically, by revealing the business-like character of a devout reformer and governor.
- c. Practically, by showing how energy will accomplish desirable results.

Lesson in the class: Review lesson 67. What feast do we celebrate that nearly suggests the Jewish Feast of Tabernacles? Why is it celebrated? Why did the Jews nearly fail to accomplish the thing they most desired as a people? Who helped stimulate their efforts? What argument did Haggai use against their opposition? Which people opposed the Jews in their effort to build the wall? How did Haggai succeed? What kind of character is required to succeed in doing right.

Today's lesson: Nehemiah is a character all boys can admire. (See note at end of lesson).

The Jewish colony was still small and poor although seventy years had passed since the temple had been rebuilt. Nehemiah's brother Hanani had gone to Babylonia to get help for the colony. Nehemiah on close questioning found that the city walls were partly destroyed and unfit for protecting the people.

Topic a. Note Nehemiah's business-like way in getting letters from the king and permission to build the walls. His prayer is a splendid example of his devotion. In court he was praying and planning, in Jerusalem he was praying and working.

Topic b. Make a vivid impression of a court scene and the courtly manners. His was an office of importance. He was to serve wine to the king and must guard the king's life against poisoning, hence his confidence with the king. What qualities did he possess to make him worthy of this high position?

Topic c. This midnight sortie was a secret inspection. Nehemiah decided that all people should aid in the work of building. The rich building the more expensive parts like towers, etc.

Topic d. Note the discouragements thrown in Nehemiah's way. Show that by honest effort in the face of opposition indicates force of character. He was not to be disheartened nor frightened from carrying out his purpose.

Topic e. Nehemiah's faith in his work gave his people heart for the task. When the enemies saw that the work went on and that the people were ready to fight if necessary they retired. The work progressed. Belief in one's work is the secret of success in it.

Topic f. Note especially Nehemiah's noble example in refusing aid. He did not live off the fat of the land, but worked for his own living, the same as other men. King Benjamin set this example among the Nephites.

Topic g. Note the self-forgetfulness and noble character in not judging his enemies. Judgment was left to God.

Topic h. Nehemiah spent twelve years as governor at Jerusalem and returned to Persia. His good work was undone by selfish priests and nobles. When the true condition was made known to him he returned and made short work in bringing about reforms. (Review the reforms under Ezra.) Sabbath was restored as a day of rest and worship, the Temple was cleansed and marriages with foreigners forbidden.

Note—Character of Nehemiah: He possessed great fidelity, energy, perse-

verance, and initiative which means to do the right thing at the right time without being told. He outwitted his enemies, meeting tricks with sincerity, fears with enthusiasm, injustice with generosity, and keeping at his task. The secret of it all was that he believed in his work. He believed in men, and appealed to all that was best in them. He believed that something could be done, and what could be done must be done. Above all—and this is the great secret—he believed in God. He believed in religious institutions and upheld them.—Condensed from Milton S. Littlefield, *Teacher's Manual*, page 198.

Lesson 69. Ezra, the Second Lawgiver in Israel.

Teacher's text: Ezra 7:6-28; Nehemiah 8, 9; 11:1-3; Psalms 119:97-104; 19:7-14.

Pupils' text for general assignment: Nehemiah 8:1-18.

Topical analysis for individual assignment:

- a. Ezra a priest and scribe of the Hebrews commissioned by the king of the Persians to go to Jerusalem with gifts. Ezra 7:6-11.
- b. The king's letter. Ezra 7:12-20.
- c. Ezra, the king's messenger and scribe, is requested to read the books he has collected. Nehemiah 8:1-6.
- d. The law is explained by Levites. 8:7-8.
- e. People discover that they have disobeyed the law and mourn. 8:9-12.
- f. Revival of interest in the law and commandments 8:13-18.
- g. Repeopling Jerusalem. Nehemiah 11:1-3.

Aim: To live a good life one must be directed aright. The word of God is a safe guide in life like a compass to a ship—one's will is like the rudder.

Significance of events: a. Historically, by showing that Ezra had collected the law and covenants, that the people were anxious to become acquainted with them. b. Biographically, by showing Ezra's wisdom in becoming thoroughly acquainted with the law. c. Practically, by showing the advantage of knowing the right so that we might live it.

Lesson in the class: Review Lesson 68.

Today's lesson. The many stories of treachery that reached the royal court of Persia caused the king to send frequent expeditions to investigate. Favorable reports must have returned because other expeditions with rich gifts were dispatched in care of trusted Jews.

Nehemiah had been sent on such a mission—now Ezra was sent to Jerusalem.

Ezra was like a second Moses: "His was the hand that gave a new and lasting shape to the least plastic of all materials that ever reformers had to work upon—the character of Jewish people. He was the man of his age who set an indelible mark on succeeding ages. On the study of the sacred writings Ezra had brought to bear all the resources of a powerful intellect, working under the impulse of the strongest religious feelings. He was esteemed by his countrymen as the foremost exponent of the new learning, the greatest living authority on his branch of knowledge."—After the Exile, P. H. Hunter.

Ezra found the people ready to hear the law. They had never heard it. Parents had told parts of the law to their children. Not since Josiah had the law been read to the people.

Tell the children what a scribe is. His business in that day. Explain how Ezra became acquainted with the law in transcribing it and how careful the Jewish scribes had to be because a slight omission of a dot or dash made the whole manuscript valueless.

The water-gate was near the open court of the temple where people assembled. It was so named because the water-carrier's path from the Virgin's Spring passed into the city at this point.

Picture the great assembly of people anxious to hear the law read; also the tower on which Ezra sat while reading to the Levites, each of whom interpreted the law in the tongue or dialect of the crowd before him. Explain why it was necessary to have so many interpreters. (There were children from Babylon, others whose parents had long lived in Egypt, Syria, Samaria and various other countries.)

Before Ezra's time people depended largely on the priestly traditions for their information of the law, but a great change came over them after the captivity. They had learned that it was possible to worship in Babylon as well as at Jerusalem. That the destruction of the temple did not prevent them praying to God, which is in reality the most supreme form of worship.

Religion became a spiritual worship: they met in their local synagogues where the word of the Lord could be given

to them from records or scrolls. Thus the written form came into great demand rather than the oral priestly tradition.

Through these teachings and the fact that the Jews were held subject to foreign rulers so that no more efforts were made to restore the monarchy, which was really a manifestation of rebellion from God, the Jews never again lapsed into idolatry. Heathen marriage was forbidden. They observed the Sabbath more rigidly. This was really the keynote of their religious life. These reforms were necessary to keep the Jews as God's chosen people. Strict obedience was necessary.

When Ezra appeared before the multitude they were anxious to hear and understand the law.

Topic a. Explain what it meant for Artaxerxes to have a loyal people so far away as Jerusalem. The gift he sent made them feel well toward him.

Topic b. Ezra had collected nearly all the books that form our Old Testament. We are indebted to his industry for our Old Testament. It is supposed that he wrote the 119 Psalm arranged in sections with the letters of the Hebrew alphabet as their initials.

Topic c. Perhaps Ezra did not read all the books but the people came early every morning and listened till noon. They did this for more than a week. Teachers might compare it with Sunday School session.

Topic d. The people discovered that the law of the Lord was important in their every day life. They needed their memories refreshed, they needed to meet often, they must understand the covenant. To do all this they had to go to the synagogues or to church. In our day we need the same reminders of our duty. Going to church should be a part of our life for there are none of us who have outgrown the need of it. When people think or talk against it there is a sure sign of weakening.

Topic e. "Before departing for their home, arrangements were made for re-peopling Jerusalem. So much did all prefer their paternal home to the greater safety behind the walls that 'the people blessed all the men that willingly offered themselves to dwell at Jerusalem.' The rulers took up their abode in the capital and of the rest every tenth man was chosen by lot to live there."—Smith's Smaller Scripture History.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.

Second Year - Lessons for November

[By George M. Cannon.]

Lesson 31. Uzziah.

[For Second Sunday, in November.]

Text: II Chronicles 26.

In the life of Uzziah we find many incidents of great importance to the Israelites. He began his reign at the age of sixteen years and was king for fifty-two years in Jerusalem. Under his reign the people prospered exceedingly and his fame spread to all the surrounding nations. Not only did he perform many wonderful works in the arts of peace, but he spread terror among the enemies of his people by the valor of his armies so excellently organized. In the early years of his life and while performing these great deeds, he was devoted to the service of the Lord and was greatly prospered. He was of an inventive turn of mind and encouraged the inventions of his people. Under him the defense of Jerusalem became noted for the engines of war placed upon the towers and bulwarks through which were thrown great arrows and stones upon any enemies that might advance. The Bible tells us that "His name spread far abroad for he was marvelously helped till he was strong."

He, like many others, when he had grown strong became proud of heart and transgressed against the Lord and finally went into the Temple of the Lord to burn incense upon the altar of incense. This was strictly forbidden by the Laws of the Lord as given by ancient Israel. The priest whose duty it was to burn incense opposed the king in his act and Azariah the Priest rebuked him. During the controversy with the Priest Uzziah, who was determined to continue to burn incense, was smitten with leprosy and he was thrust out of the Temple. He himself fled from the Temple because of his affliction and from that time until the days of his death dwelt in a house set apart for lepers.

Lesson 32. Queen Esther and Mordecai.

[For Third Sunday in November.]

Text: The Book of Esther.

The story of Queen Esther is one of the most striking in the Old Testament. No other woman described in the Old Testament was able to play so important

a part in preserving from destruction her people. King Ahasuerus was one of the greatest kings of the East. The Bible tells us that he "reigned from India even unto Ethiopia" over 127 provinces. In the third year of his reign he gave a feast unto all his princes and servants, the power of Persia and Media, the nobles and princes of the provinces, being before him. To these he gave a feast of 180 days, and then a feast of seven days unto all the people in the court of the garden of the King's palace. This shows something of the splendor of the court of the great king. One law of his court was highly commendable, and was that in attending court where wine was freely used, those who did not desire to drink were according to the law allowed to have their own pleasure and none were compelled to drink, even to please those around them.

Owing to disagreement, the king determined to select a new queen. For this purpose a search was made throughout all the provinces for the most beautiful maiden in the kingdom. Among those who were brought to the palace of the King was a young Jewess by the name of Esther who lived with her uncle Mordecai. This young girl was fair and beautiful and very pleasant in her manners. When she was brought to the palace, she did not tell her nationality. The Bible tells us that Esther obtained favor in the sight of all who looked at her. "And the King loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."

Soon after this, Mordecai, (Queen Esther's uncle) learned of a plot to kill the king and told Esther, and she told the King. The king investigated the matter and those who were guilty were discovered and hanged and the king's life saved.

Later a man by the name of Haman became a great favorite with the King, and all the King's servants that were within the King's gate bowed and revered him for the King had so commanded concerning him. But Mordecai bowed not nor did Haman reverence. The King's servants asked Mordecai why he refused to do reverence to Haman, and Mordecai paid no attention to their inquiries. They knew Mordecai was a Jew and told Haman of the mat-

ter. When Haman saw that Mordecai bowed not nor did him reverence, then Haman was full of wrath. He did not attempt to punish Mordecai alone but laid a plot to destroy all the Jews in the kingdom. By a cunning story which he told to the King he created the impression that the Jews were wicked people and opposed to the King, that they should all be slain, and told the King that all the property of the Jews would be placed in the King's treasury. Then the King took the ring from his hand and gave it unto Haman and also the silver necessary to be used in carrying out the order to kill the Jews. And instructions were sent by Haman under the King's seal to every province and every people in the kingdom commanding that on a certain day all the Jews should be destroyed, both young and old, women and children. Copies of this awful decree were found by Mordecai who mourned greatly, and, following the custom of the Jews, put on sack cloth. In this condition he came before the King's gate and was seen by one of the chamberlains of Esther the Queen. When Esther learned of the terrible plot she was in great sorrow but under the law did not dare to go to the King unless sent for. She sent word to Mordecai about this law, but he answered her that she must not think of her own safety, but of her people. So Esther sent a reply asking that all the Jews fast for three days and neither eat nor drink during that time, and that she and her maidens would fast likewise, and that at the end of that time, she would go unto the King, although forbidden so to do by the King, even if by so doing she herself should perish. At the end of the three days, the Queen put on her Royal apparel and stood in the inner court of the King's house and the King sat upon his royal throne in the Royal house. Under the law, if the king received with favor those who came into his presence, it was necessary that he extend to them the gold sceptre that was in his hand. And it was so when the King saw Esther the Queen standing in the court; then she obtained favor in his sight and the King held out to Esther the golden sceptre that was in his hand. So Esther bowed and touched the top of the sceptre and the king asked, "What wilt thou, Queen Esther? And what is thy request? It shall be given thee to the half of the kingdom." Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." Then the King said, "Cause Haman to make haste that he may do as Esther hath

said." So the King and Haman came to the banquet that Esther had prepared. And the King said unto Esther at the banquet of wine: "What is thy petition, and it shall be granted thee; and what is thy request? Even to the half of the kingdom it shall be performed." Then answered Esther and said: "My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said."

When Haman went forth that day full of joy and gladness he saw Mordecai in the king's gate. But Mordecai did not do him any reverence and he was full of indignation against Mordecai, but Haman restrained himself until he reached his home then called his friends and wife and told them of his glory and riches and of all the things that the King had done for him and of Mordecai's refusal to bow down to him, and asked them what he should do. His wife and friends replied: "Let a gallows be made of fifty cubits (1 cubit equals about 20 inches) high, and tomorrow speak thou unto the King that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made."

That night the King could not sleep but commanded that the Book of Records be brought and read before him, and he found there the story of how his life had been saved by Mordecai when others were plotting to take the king's life. And the King stated, "What honor and dignity hath been done to Mordecai for this?" Then said the King's servants that ministered unto him, "There is nothing done for him," etc. Read and study well the balance of chapter 6, and chapters 7, 8, 9 and 10 of the Book of Esther.

Lesson 33. Job's Patience and Fidelity.

[For Fourth Sunday in November.]

Text: Job 1:8-22; 2:9, 10; 19:25-27, 42.

The story of Job is one of the finest in all literature. Job was a man prospered in all things. He had houses and lands, flocks and herds and a large and happy family. Under the taunts of Satan that the Lord had given him every reason to be true to the Lord, power was given Satan first to afflict Job's property, and later to afflict him in person. Under both circumstances Job's faithfulness to God was unchangeable. The teachers should read the text given above and be well

acquainted with the subject before presenting same to the class. The language of the Bible itself is so plain and so beautiful that we do not deem it necessary to print the story in detail. One great-lesson shown is the fact that some people consider that those who are afflicted must have displeased the Lord. Every-one of experience realizes that this is not necessarily true. The Bible is full of examples of the fact that "Whom the Lord liveth He chasteneth."

Fourth Year—Lessons for November

Lesson 31. Early Life in the Valleys.

(For Second Sunday in November.)

Much has been written concerning the Salt Lake Valley as it was found by the Pioneers in July, 1847, when President Brigham Young and his company first entered the valley. On the geographies of that time it was part of the "Great American Desert." Most people were of the opinion that it was a dry, barren tract, not suited for the habitation of civilized men. Even as noted a statesman as Daniel Webster had declared in an impassioned speech in the United States Senate that the whole country was not worth wrangling over and had described it as suited only to be the abode of savages and the inferior forms of animal life. Those who are interested may find his exact words and read same with profit. What was more to the point was the declaration of Colonel Bridger, the noted trapper who had been familiar with the country nearly one-half of his life, who declared that he would give one thousand dollars for the first ear of corn that ripened in the Salt Lake Valley. The fact is that the Salt Lake Valley, extending as it does from a distance far south of Salt Lake City and away to the north end of Cache Valley, was one time the bed of a great lake, the waters of which were then fresh and which had an outlet into the Snake River Valley near the northern part of Utah and the southern part of Idaho. From mighty eruptions and from the lack of precipitation this lake finally shrunk, until at the time the Pioneers entered the valley it was very much as we find it at the present time—with waters extremely salt. Colonel Bridger is said to have been the first Anglo-Saxon who had reported in authentic form the situation of the lake. At the time he first saw it he had come from the Wyoming and Idaho country down along the Bear River through what is now known as Bear River Canyon, and

when he found the waters of the lake as they now are, extremely salt, he supposed he had reached a branch of the Pacific Ocean. The valley was everywhere covered with sagebrush except along the mountain streams and along the river banks which were fringed with willows with here and there an occasional native tree.

Ahead of the Pioneers two of their party were sent to explore. These men were Orson Pratt and Erastus Snow. The latter had dropped his coat and went back in search of it so that the first Pioneer to actually enter the valley was Orson Pratt. Both of these men performed a very important part in the further settlement of the valleys of the mountains and both had a very conspicuous place in the legislative councils of the territory.

Although the valley appeared thus barren, the sight to the eyes of the weary Pioneers as they came out of Emigration Canyon was a most inspiring one. The scene, although desolate, had a quiet beauty all its own. Away to the west the Oquirrh Mountains formed the rim of the valley, while to the northwest glistening in the bright sunlight was a great inland sea, which the two Pioneers who had entered the valley before the main body, reported to be a salt lake and to it was given the name of "Great Salt Lake."

President Brigham Young had been ill on the day of the arrival and was therefore riding in the carriage of Wilford Woodruff. As they came out of the mouth of the canyon Brother Woodruff turned his carriage so that President Young could view the scene and as he did so with prophetic vision he declared "This is the place!" The company came down from the east bench, which is now adorned with some of the finest educational institutions of the State, and made their camp near the corner of State and Third South streets on the south branch of "City Creek." Here the first ground was plowed, the first furrow being turned by William Carter, who was subsequently one of the Pioneers who settled southern Utah. That afternoon part of the supply of potatoes which they had brought with them was planted, and from these they were able to raise seed enough to use in planting the next spring.

The Saints had left homes in some of the most fertile parts of the United States and had now traveled over a thousand miles of what was almost a trackless wilderness to establish themselves in a land which their leader told them was prepared for them in the West, so that their faith led them to believe that God could bless the land for their sakes and that it would become a fruitful land and

one in which their sons and daughters could be reared and where they would have the right to worship God according to the dictates of their conscience without fear of molestation by mobs or disturbance by intolerant sectarians.

A little later the Pioneers moved about one-half mile farther west and built what was afterward known as the "Old Fort." All of the houses were built together in the form of a square as a protection against hostile Indians. The openings were all made on the inside of this square and loop holes constructed for defense against any hostile forces from the outside. The roofs were made of willows on top of which a layer of earth was placed. This roof served to carry off the storms during the time of rain and snow; but, as some of the Pioneers laughingly explained, as soon as the storm was over they would move out of the house to avoid the dripping which came from the roof for hours after the storm had passed. The first winter was passed in this fort making preparations for the coming season. As soon as spring opened the ground was prepared and crops were planted.

The supply of food ran short and the people were obliged to divide their scanty supplies into rations a portion being set aside for each day until the crops could be harvested.

Beside the original Pioneer train others had followed and this number was again increased in the early part of 1848. The small supply of bread was supplemented by roots and herbs which the Pioneers dug from the earth to make a part of their daily ration. It was here that they became first acquainted with the native sego lily, the flower of which was later adopted as the State Flower of Utah. The small bulbous root of this beautiful plant proved to be both tasty and nutritious. Nearly every boy and girl in the mountains has had some experience in digging and eating the fine sego.

Just when the crops seemed most promising great hordes of crickets came from the mountains and began to devour the fields of grain. In spite of every effort the settlers could make these hungry crickets spread over the land and the saints were driven to the verge of despair. When it appeared that nothing could save the crops great flocks of "Sea gulls" were seen to sweep in from the lake and to settle on the land where they began a most determined attack upon the crickets. Not satisfied with gorging themselves, the birds, after eating all they were able to eat at one meal would fly off and disgorge the re-

mains of the crickets and return and repeat their attack. The flocks of gulls continued to come until practically every cricket was destroyed and with gladdened hearts the saints again beheld prospects for an abundant harvest. In honor of this preservation a monument surmounted by "Sea Gulls" in bronze now stands on the Temple Block, Salt Lake City, the beautiful designs being the workmanship of Mahonri Young a grandson of the great Brigham Young.

The settlements made by the Pioneers rapidly spread into the adjoining valleys to the south, west and north, of Salt Lake City. In Davis County the first settlements were made on the land which, because of its great productiveness is called "Bountiful" the name which it still retains and which is amply justified by the wonderful fertility of the splendid soil. Both pupil and teacher should refer to any history obtainable and learn of the settlement of Ogden Valley, Utah Valley, and San Pete Valley.

Although the people who settled Utah were at first so far from civilization they were soon supplied with many of the necessities of life and even with some of the luxuries brought by the great caravans of gold seekers attracted by the discovery of gold in California. These gold seekers came from various part of the United States and Europe and usually by the time they reached Utah would be glad to dispose of much of their supplies and to exchange their worn out animals for fresh animals belonging to the settlers here. These exchanges were mutually advantageous. For the settlers thus obtained many fine specimens of stock of superior breeding and the gold seekers obtained animals fresh and vigorous for the balance of the journey although often times not equal in breeding and quality the worn out animals they gave in exchange. In this way the stock of cattle and horses in Utah became of much better grade than would otherwise have been the case.

Lesson 32. Brigham Young.

(For Third Sunday in November.)

This lesson finds a setting in the New England States at the opening of the nineteenth century. These states furnished the home and birthplace of many of the leading characters of both the nation and the Mormon Church.

Brigham Young, who was destined to perform so great a work for this people, was born at Whitingham, Windham Co., Vermont, June 1, 1801. His father and grandfather were both true to their coun-

try's call; the father having served in the Revolutionary war and the grandfather in the French and Indian war.

The family of five sons and six daughters of which President Young was the ninth child, moved to Whitingham in 1801 the year in which he was born. This was a heavily timbered section as was also Shenango Co., N. Y., where the family moved in 1804, and their farming work was necessarily made hard and laborious. It all served to surround him with conditions that would develop him physically and this probably partially accounts for the splendid body he possessed, and he was an active helper on the farm as he grew into years.

He received only a common school education and though he had been taught to live a moral life, took very little interest in religion. His family being Methodists perhaps influenced him, for he joined that sect when he was twenty-two years of age. When twenty-three he married Miss Miriam Works in Aurelius, New York. He had already learned the trade also of carpenter-joiner, painter and glazier.

Mormonism was now spreading through western New York and northern Pennsylvania. He occasionally heard of it but was not much interested until he visited a branch of the Church in Columbia, Penn., in January, 1832. His brother Phineas, a reformed Methodist preacher had already joined the Church. Brigham was very much impressed and hastened to Canada to meet his brother Joseph, another Methodist preacher, to impart to him his new belief. After prayerfully considering it they returned to the United States and were baptized in April, 1832. His faithful wife was baptized three weeks later but lived only until the following September. She left him with two little girls, one two years of age and the other seven.

It was shortly after the Prophet Joseph's return to Kirtland, Ohio, from Missouri in May, 1832, that Brigham Young met him.

They met in the forest where Joseph was chopping wood. They spent that evening in Gospel conversations. Brigham being called upon to pray, spoke in tongues. The prophet said it was from God. He afterwards predicted that Brigham would later preside over the Church. Brigham rejoiced because he had received a testimony that Joseph was a prophet of God.

Zion's camp was a body of two or three hundred men who marched on foot two thousand miles from Ohio to Missouri to help the saints and to gain possession of land from which they had been

driven. The mission failed in its latter purpose. Brigham was a captain of ten. He and his brother Joseph were the singers in the camp and often cheered and enlivened the hours with their songs.

The prophet's promise to them, that if they would go with the camp, not a hair of their heads would be harmed and would return in perfect safety, found a literal fulfillment.

Brigham Young proved to be one of the most loyal and devoted friends the prophet had. The spirit of apostasy which entered into the Church in 1836, did not affect him in the least. At a meeting of leading men in the Church held in a room in the temple, an attempt was made to depose the prophet and appoint David Whitmer president of the Church. Brigham exposed their plans and vigorously defended the prophet. His testimony was, that he knew Joseph to be a prophet, and no matter how much they railed against him they could not destroy his authority.

After the saints had settled in Nauvoo, much sickness developed among them. The prophet went among the people healing them. Brigham was among those healed.

It was at this time that he and Heber C. Kimball and a number of the twelve were called on a mission to England. Six of his children were sick and he was weak and penniless.

All the missionary apostles finally arrived in England and a conference was called. At this meeting he was chosen president of the twelve apostles.

In June, 1844, while Brigham and Orson Pratt were in New Hampshire, the prophet was martyred.

The prophet had started for the west, but through the chiding and criticism of his friends he returned and went to jail as the governor had ordered. Brigham declared that if he and the apostles had been there they never would have allowed him to return.

Brigham's wonderful work as the next president of the Church and Prophet of the Lord is too well known to need much introduction here. He died in 1877.

Reference: Life of Brigham Young. 50 cents. For sale by Deseret Sunday School Union Book Store.

Lesson 33. President John Taylor.

(For Fourth Sunday in November.)

President John Taylor was born at Milnthorpe, Westmoreland county, England, Nov. 1, 1808. At the age of fourteen he became a cooper's apprentice in Liverpool, and subsequently learned the

turner's trade at Penrith in Cumberland. His first-schooling was at the village of Hale, Westmoreland, where his parents lived on a small estate. He was a member of the Church of England until the age of sixteen, when he joined the Methodists, and afterwards became a local preacher of that persuasion.

About the year, 1830, he emigrated to America, following his parents who resided at Toronto, Canada. Here he joined the local Methodist's society one of whose members was Miss Leonora Cannon. An attachment soon sprang up between them and in the year, 1833, they were married. Mrs. Taylor was a refined and intelligent woman, well educated, witty and withal beautiful. Her husband had had fewer opportunities, but he was an extensive reader, and had acquired a rich fund of general information. He was a close student of the Bible, well versed in history, an able writer, an eloquent speaker and a skilled debater.

Early in 1836 he met Elder Parley P. Pratt, who introduced Mormonism in Toronto. Although prejudiced at first, he soon became convinced of the truth, and he and his wife were baptized May 9, 1836. He was ordained an elder and appointed to preside over the branches in Upper Canada. In March, 1837, he visited Kirtland, where he first met the Prophet Joseph Smith. It was a period of disaffection, and much bitterness prevailed. Upon attending a meeting in the Temple, he nobly defended the prophet against a violent attack made upon him by Warren Parrish.

In the winter of 1837 he moved from Canada to Kirtland, and participated in the general exodus of the Saints to Missouri.

He was ordained an apostle Dec. 19, 1838 under the hands of Brigham Young and Heber C. Kimball.

He was among the defenders of Adam-Ondi-Ahman and Far West, and after the imprisonment of the First Presidency, he visited them several times in Liberty jail. Leaving his family under distressing circumstances, he started on a mission to England, Oct. 8, 1839. He was joined by Wilford Woodruff and Theodore Turley, and they landed in Liverpool Jan. 11, 1840. Elder Taylor was appointed to labor in Liverpool, and he drew his first converts,—ten in number—from a congregation of the Rev. Timothy R. Matthews: a former Church of England minister. While on this mission he was appointed with Parley P. Pratt, a committee, to select hymns and compile a hymn book for the Latter-day Saints. In July he went to Ireland, and preached in the court house at Newry in

County Down. He next went to Glasgow, and after preaching to the Saints in that city, returned to Liverpool and delivered a course of lectures at the Music Hall in Bold Street. On Sep. 16, he sailed for the Isle of Man, arriving at Douglas next day. There he delivered a course of lectures, had public discussions with and published pamphlets in reply to various clergymen who had attacked him, baptized a goodly number, organized a branch and returned to Liverpool. He was released soon after and returned to America arriving at Nauvoo July 1, 1841.

During the troublesome times in Nauvoo following his return, Elder Taylor took an active part. He was a member of the city council, one of the Regents of the University, Colonel in the Nauvoo Legion, associate editor of the "Times and Seasons," and editor and proprietor of the "Nauvoo Neighbor." When on June 24, 1844, Joseph and Hyrum went to Carthage to surrender as Governor Ford had proposed, John Taylor was one of those who accompanied them, and when they were thrust into jail, he and Willard Richards voluntarily shared their imprisonment. It was during the afternoon of the fatal 27th, to revive the drooping spirits of his brethren, that he sang the beautiful hymn, "A poor wavering man of grief." A short time after in endeavoring to repel the assault of the mob, we find him at the door with a stout walking stick beating aside the muskets of the assassins, who were belching deadly volleys into the room. After Joseph and Hyrum were dead, he himself was struck by a ball in the left thigh, while preparing to leap from the window whence the prophet had fallen. Another missile, from the outside, striking his watch, threw him back into the room, and this was all that prevented him from descending upon the bayonets of the mob. In his wounded state he dragged himself under a bedstead that stood near, and while doing so received three other wounds, one a little below the left knee, one in his left hip, and another in the left fore-arm and hand. The prophet's fall from the window drew the murderers to the yard below, which incident saved the lives of John Taylor and Willard Richards, the latter the only one of the four prisoners who escaped unharmed. As soon as practicable Apostle Taylor, who had been carried by Willard Richards for safety, into the cell of the prison, was removed to Hamilton's hotel in Carthage, and afterwards to Nauvoo.

In the summer of 1846 in company with Parley P. Pratt and Orson Hyde he went to Liverpool to set in order the af-

fairs of the British mission. They returned to America in February, 1847, bringing with them two thousand dollars in gold contributed by the British Saints to aid the Church in its migration into the wilderness.

About June 21, John Taylor and Parley P. Pratt with six hundred souls, began the journey from the Elk Horn to the Salt Lake valley. After the usual experiences, they arrived there on the 5th of October.

In 1849 Apostle Taylor was called on a mission to France. He set out on the 19th of October to re-cross the plains, and on May 27th 1850, with Curtis E. Bolton and John Pack sailed from New York for England. At Boulogne-sur-mer, where he arrived on the 18th of June, he delivered a course of lectures, wrote letters to the press, and held a public discussion with three reverend gentlemen, C. W. Cleeve, James Robertson and Philip Cater. He then visited Paris, where he studied French, preached, baptized a few souls, organized a branch, and made arrangements for translating the Book of Mormon into the French language. Branches were also organized at Havre, Calais, Bologne and other places. After holding a farewell conference with the French Saints, he went back to England and sailed for home, arriving at Salt Lake City August 20, 1852. Two years were spent in Utah, and then came a call to preside over the Eastern States Mission. He left in the fall of

1854 for New York City. There the first number of his paper, "The Mormon," was issued Feb. 17, 1855. He also went to Washington and had several interviews with President Franklin Pierce. At the outbreak of the "Utah War," in 1857, he returned home. From 1857 to 1876, John Taylor was a member of the Utah Legislature, and in 1869 he held his celebrated controversy with Vice-President Colfax through the columns of the New York press. On the death of President Young in August, 1877, he succeeded to the leadership of the Church, being President of the Twelve Apostles. In October, 1880, the First Presidency was again organized with John Taylor, George Q. Cannon and Joseph F. Smith as its personnel.

President Taylor was a man of great strength of character, of inflexible resolution, and of unswerving integrity. The seven years of his presidency were the most trying in the history of the Church, comprising the dark days of the "crusade." His last public appearance was on Sunday, Feb. 1, 1885, when he preached his final discourse in the Tabernacle. That night he went into retirement, and was never again seen in life except by a few trusted friends, most of them his body guards or the companions of his exile. He died July 25, 1887, at the home of Thomas F. Rouche, in Kaysville, Davis County, a victim of the crusade, a martyr to his religious convictions.

Primary Department.

Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton.

Lessons for November.

FAST DAY.

After a brief review of last Sunday's lesson, and bringing out the memory gem for that day, we suggest some questions along the following line aimed to bring out some recital from the children of the benefits and blessings they have received through making sacrifices freely, and without stopping to question whether they wanted to or not.

How many of you boys bring in the kindlings or run errands for mother? How many of you girls wipe the dishes or tend baby for mother? I wonder if mother should ask you to do these things when you wanted to play, if you would

act cross and naughty or cheerful and willing? When you are cross and say "I don't want to" have you ever noticed how sad mother's face looks? When you are cheerful and willing don't you think mother looks less tired and so happy? Which way of doing it is the best? If you do it the right way, then not only is mother glad, but you are happy also. Just try it and see.

When we do some act of kindness and thoughtfulness to help others that deprives ourself of something, we call it "self-sacrifice." It always makes us happy in the end.

There are so many ways to be thoughtful and kind. We can be kind to our playmates. Often we can let them play with our toys, divide our candy and fruit,

etc., etc. We can help nearly everybody around us in some way. We can also do the things Jesus wants us to do—come to Sunday School, Primary, etc.—even if we would like to play.

Jesus spent His whole life in doing good to others and finally was nailed to the cross and died for all of us—not because He had to, for He could have asked His Father to send angels to set Him free if He had wanted to, but because He was willing to sacrifice Himself as the Father wanted Him to. Even when He suffered so terribly He was not thinking of Himself, but of the very ones who were treating Him so cruelly, for He said “Father forgive them for they know not what they do.”

If Jesus could offer such a great sacrifice, don't you think we might do these little things for others willingly and cheerfully?

Who can tell of something some boy or girl has done for others cheerfully?

Lesson 41—The Resurrection.

Text: John 20:1-18.

Reference: JUVENILE INSTRUCTOR, for Oct., 1913. Weed's “Life of Christ” chapter lxvii. Part of chapter lxvi. Primary Department Stories No. 32.

Aim: Through the power of Jesus all of us may be resurrected.

Memory Gem: “I am the resurrection and the life. He that believeth in Me, though he were dead yet shall he live.”

Pictures: “Easter Morning”—Hoffman. “Touch Me Not”—Schonherr. “He is Risen”—Plockhorst. “Holy Women at the Tomb”—Bouguereau.

- I. The Sepulchre.
 1. Visited by Mary.
 - a. Object of visit.
 - b. “Who shall roll away the stone?”
 2. The stone taken away.
 - a. Mary's surprise.
 - b. How it happened.
 3. Jesus gone.
 - a. Mary's grief.
 - b. Hastens with news to Peter and John.
 4. Visited by Peter and John.
- II. The Angels.
 1. Seen by Mary.
 2. Speaks to her.
 3. Mary's reply.
 - a. Her deep grief.
- III. The Risen Lord Appears.
 1. Not recognized at first.
 2. The recognition.
 - a. Mary's great joy.
 3. His request.

Lesson 42. Later Appearances.

Text: Luke 24:36-49; John 20:26-31, and 21:1-17.

References: JUVENILE INSTRUCTOR, for Oct., 1912; Weed's “Life of Christ” part of chapter lxviii and chapters lxix and lxx. Primary Department Bible Stories No. 33.

Aim: Through the mission of the Savior it is possible for us to gain eternal life.

Memory Gem: “But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His name.” (John 20:31).

- I. To the Disciples (Luke 24:36-49).
 1. Discussing His resurrection.
 2. Jesus' greeting.
 3. Proof of His resurrection.
 4. Jesus explains the necessity of His death.
- II. To Thomas and other Disciples.
 1. Thomas' lack of faith (John 20:26-31).
 2. Jesus' visit.
 3. Proof of resurrection of same body.
- III. To Disciples on the sea shore.
 1. They go fishing (John 21:1-17).
 - a. Result of night's work.
 - b. A question from the shore.
 - c. Result.
 - d. John Recognizes Jesus.
 2. Meeting of Jesus and Disciples.
 - a. Peter's haste.
 - b. The meal.
 3. Jesus' admonition to Peter.
 - a. Jesus' question.
 - b. Peter's answer.
 - c. Jesus' admonitions repeated.
 - d. Meaning.

Lesson 43. The Ascension.

Text: Acts 1:1-11.

References: JUVENILE INSTRUCTOR, for Oct., 1912; Weed's “Life of Christ” chap. lxxxii. Primary Department Bible Stories No. 34.

Aim: By obedience to His teachings we may be with Him when He comes again.

Memory Gem: “Ye men of Galilee, why stand ye gazing up to heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven.” (Acts 1:11).

Picture: “Ascension”—Hoffman.

- I. Jesus Meets with His Apostles.
 1. His teachings and instructions.
 2. Leads them to Mount of Olives.
- II. He ascends to Heaven.
 1. In the presence of His disciples.

III. The Angels.

1. Their declaration.

Lesson 44. The Great Pentecost.

Text: Acts 2:1-41.

References: JUVENILE INSTRUCTOR for Nov., 1912; Smith's Dictionary of the Bible.

Aim: Baptism is essential to salvation.

Memory Gem: "Then said Peter unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

I. Meeting of the Apostles.

1. In a house.
2. The heavenly manifestation.
 - a. The Holy Ghost.
 - b. The gift of tongues.

II. The Public Gathering.

1. The occasion.
2. Jews from all nations.
3. Manifestation of the Spirit.
4. The derision.
5. Peter's explanation.

III. Peter's Great Testimony.

1. Inspired by the Holy Ghost.
2. Its Effect upon the people.
 - a. Their question.
 - b. Peter's answer (repeat Acts 2:38).
 - c. Conversion and baptism.

Kindergarten Department.

Wm. A. Morton, Chairman; Assisted by Beulah Woolley.

[Lessons prepared by Sister Beulah Woolley.]

Memory Gems.

The use of memory gems in our department is not universal, and this is to be deplored. Many teachers seem to be afraid to use them. Some say children do not like them. If this is true it is the fault of the teacher either in poor selection or faulty presentation.

Children delight in rhythm. They heartily enjoy repeating the rhymes taught them. Nora A. Smith says: "If we feed the poetical instinct in infancy by rhymes and catches and nonsense-verse we shall find that the child of three years is already prepared for real poetry in brief and simple selections. No matter whether or not he fully understands all that we read and repeat to him. As to that, no one can say how much a little child absorbs of what he hears. Enough that it is far more in many cases than we ever supposed or intended."

Did you ever know a child who did not enjoy Mother Goose rhymes? Like the fairy tale, "They are his by right of inheritance." But as we feel that the fairy tale is *not* in Sunday School, so we believe that Mother Goose rhymes are better left out and in their stead choice memory gems learned and repeated each Sunday.

The children should not be drilled until they become tired, but by a few repetitions each Sunday they will soon know the gem. Then comes the most valuable part of memory gem work. Call on in-

dividual children to repeat what they have learned, for there is no part of our exercises which helps them to gain confidence in speaking before others more than the gems. Some of the shy ones, by the gentle aid of the teacher, will develop wonderfully and soon be eager to repeat the memory gem they like best.

It is not advisable to use more than one gem in a month, and some may take longer to learn. You need not use the ones suggested in the JUVENILE if you find others more suitable for your class.

Work for November.

Aim for the Month: Thanksgiving and gratitude should be shown in deeds as well as words.

Let us read all that we can find on Thanksgiving, and have our hearts attuned to the beauty of our holiday by doing something to make the aim of our work a reality. Then we will be able to help the children feel and act.

"Thanksgiving," edited by Robert Haven Schaffer, is a good book to read.

"After all the best Thanksgiving is thanks living."

Suggestive Songs:

"A Song of Thanks," Holiday Songs p. 72; or, JUVENILE INSTRUCTOR, Oct., 1912.

"Father and Mother's Care," Hill, p. 74.

"Thanks for Food," in Songs of a Little Child's Day, p. 16.

Rest Exercises:

Your morning talks will suggest good rest exercises. Tell of the activities of

the farmer in caring for the harvest, and home activities in which the children can help to show thankfulness, as gathering chips, wiping dishes, dusting, etc.

Memory Gems:

"Now, what shall we do in our bright happy homes?

And what do you say is the very best way To show we are thankful on Thanksgiving day?

The best thing that hearts that are thankful can do

Is this: to make thankful other hearts too:

For lives that are grateful, and sunny and glad,

To carry the sunshine to lives that are sad.

"For children who have all they want and to spare

Their good things with poor little children to share,

For this will bring blessing, and this is the way,

To show we are thankful on Thanksgiving Day."

"Cheery hearts and smiling faces,

Gentle speech and ways,

Make a cloudy, dull Thanksgiving,

Sunniest of days."

First Sunday.

Morning Talk: Lead children to tell about their clothes and to those they must give thanks to—not only the parents, the weaver, etc., but the sheep for warm clothes and the cow for shoes.

Story: Select any good Thanksgiving story.

"Pattie's New Dress," p. 191, and "Those Good Cookies," p. 98, in Kindergarten Plan Book are good; also "How Patty Gave Thanks," p. 97, in the Child's World.

Second Sunday.

Morning Talk: Lead children to appreciate what their parents do for them.

Lesson: Home in the Mountains.

Text: Any History of Utah.

Once there was a little boy named Peter. He lived in the city of Nauvoo. His father and mother had moved there when he was a little baby, and they had worked so hard to make a cosy home so all could be happy together. There were flowers growing in the garden mother had planted, and the trees grew large and made pleasant shade in the summer time. And best of all to Peter was the farm near the city. Most every day father took him there and he watched the men

cut the wheat and hay, or gather the vegetables for winter, and he helped just as much as his little hands and feet would let him.

But Peter wasn't always happy. He couldn't tell just what was the matter, but father's face looked so sad and full of trouble and he often saw mother crying. Then he would sit on the doorstep to try to think what it all meant. Mother would not let him go from home in those days, for she told him of wicked men who had come to the city and were trying to take the homes and farms from the people.

Then one day father walked slowly into the house and said to mother, "We will have to go; if we stay here much longer those wicked men will kill us. Frigham Young and some of the brethren have promised them that we will go as soon as we can sell our homes and farms and get ready." Peter was ready to cry when he saw how badly mother felt.

After that every one was busy in Peter's home, and in every home in Nauvoo. Mother made all the clothes she could. Father made boxes to put things in, and bought a big wagon. He traded everything they could do without for oxen, and oh! there were so many things to be done I can't tell you all. Peter helped as much as he could and ran errands for father and mother. And at last they were ready to go.

It was very cold weather when they said good-by to the dear old home. As father lifted Peter into the high wagon he whispered in his ear, "Peter must be a brave little 'Mormon' boy who is willing to leave his home because he loves the Heavenly Father." And how brave Peter tried to be! It was so cold that he could not keep warm. Mother and father tried so hard but could not get warmer clothes for their little Peter. So when he was cold and stiff he tried hard to keep the tears back and smile for that was the best way he could say "Thank you" to father and mother for what they were doing for him.

They had to cross a big river, but did not get in a boat to cross it because the river was all ice and the oxen pulled the wagon across on the ice. When they reached the place where the other Saints were they camped.

Father made a house of logs for them. It was only one room, and when the rain fell it went through the ceiling, for father had no time to make a good strong house. Sometimes they had to go to bed hungry. But the saddest part of all for Peter was when mother was sick. And there were so many other people sick and hungry and cold. At last the spring-

time came and the warm sunshine. Mother was well again so Peter was happy. How thankful they were to the Heavenly Father and how hard they worked, for they were going on a much longer journey, going far away from the wicked men who had taken their homes away from them.

Days and days the people traveled to find the new home. Peter could look all around him and see no houses and no people except those who were traveling. Sometimes he walked by mother's side, and sometimes with little boys and girls who were going to the new home too. When he was tired he rode in the wagon. One day he said, "Oh mother, what is that way off there." Mother looked where he pointed and said, "They are mountains." Peter had never seen high mountains before.

It took many more days to cross over mountains and go through canyons. At last father said, "Here we are in our new mountain home." And that night they knelt down by the wagon to thank Heavenly Father for bringing them safely to the new home.

Peter looked all around. There were no big houses, no stores, no beautiful flowers or gardens. Everything seemed so strange. Father said, "Now Peter, we must work. We will soon have a house." Peter wished that he was big and could carry logs like father and put them in place. He watched father and the kind men who helped him build two little rooms against another little house. All the houses were built together and just alike at first, and they called it the fort. On the outside wall there was no window. Just a little hole was made large enough to put a gun in, so the wild Indians could be driven away if they tried to harm the people. On the inside wall there was a little door and window for each room. "This little place will have to do until we can get a better house," said father after it was done. "Now I will help some of the other brethren with their houses. That will be the best way to show Heavenly Father how thankful we are for our new home, won't it?" Peter said, "Yes I'm sure it will." And so they all worked and helped each other.

All through the summer Peter went bare-footed, but when the frost came he had to wear shoes. And when they wore out mother didn't know what to do. "I will show you," said a kind lady. "You can make Peter shoes out of those skins." So Peter had shoes made from skins of animals. Mother made father some clothes from them too, for father had worked so hard in the fields trying to help the wheat and corn and potatoes

grow, that his other clothes were all worn out.

How happy they were to have some potatoes to eat, and some bread when the wheat was ready. Mother gave the poor sick lady next door some of her good bread and Peter knew now that that was the very way to show thanks to the Heavenly Father.

And Heavenly Father did help them so much that at last when Peter was a big boy they had a good home and so did the rest of the people. They had plenty of food to eat and clothes to wear—and lived in a beautiful city near the mountains.

(Black-board work would be helpful in giving this lesson. The wagons and oxen could be easily drawn and as the story progresses the mountains and then the fort.)

Third Sunday.

Morning Talk. Review again the work of the farmer and the thanks we owe to him and to the miller.

Lesson: The Crickets and the Gulls

Text: Any history of Utah.

In telling the story keep in mind your aim. It is most prominent at the conclusion. We show our gratitude by not killing any of the birds.

Fourth Sunday.

The First Thanksgiving in Utah.

Text: History of Utah. (Whitney) Vol. 1, page 380.

(This story is mainly adapted from memories of one of our pioneer sisters.)

Mary was a little pioneer girl. She was just five years old when she rode in a wagon, pulled by oxen, and with her mother and father and lots of other people, came to Utah. She saw the wild deer and buffalo and the Indians and had a good time along the way, for mother and father saw that no danger came to their little one.

But when they arrived at the new home Mary didn't like it at all. There were no houses or pretty flowers and trees, like there were at the old home. The wagon stopped near the fort and Mary pulled her mother's dress so she would notice little daughter and said, "Mother, don't let's stay here; let's find a nice place." Mother just smiled and said:

"No, my child, this is the place where our Heavenly Father wants our people to stay."

Mary found other little children living in the fort. They were kind to her

and she soon joined in their games, for they liked to play hide-and-seek and pass the button just as much as you do. But Mary's mother and father had a great deal of work to do, and sometimes mother had to leave her little daughter to help a poor sick lady.

When the crickets came Mary tried to help, but she was just a little girl and couldn't do much; but she did watch the gulls eat the crickets. And she knelt down by her mother's knee to thank Heavenly Father for sending the sea-gulls to help them.

Then, when the wheat grew yellow, and all the fruits and vegetables were ripening, everybody was so thankful that they said, "Let us have a Harvest Home."

"Mother what is that?" asked Mary when she heard people talking about it. "We are all going to meet together."

"Where?" asked Mary.

"You'll see very soon," said mother.

"It is to be a Thanksgiving day."

"What have we to be thankful for?" asked Mary.

"Mary can surely answer that herself if she tries hard. Now tell me," said mother.

"We ought to thank Heavenly Father that He brought us here safely," said Mary, "and that the crickets didn't get all the crops."

"Anything else?" asked mother.

"That the Indians haven't harmed us and that we have food to eat and clothes to wear." (Those clothes were not nearly as nice and warm as yours, or the food as good but Mary was thankful for what she did have).

"Mother, if we say our prayers and thank Heavenly Father, isn't that enough?" asked Mary.

"No," said mother, "We must help each other and try to make each other happy. And for one day we are going to forget all our sorrows and be happy together. You know Susan and her mother and brothers have just come. They haven't as many nice things as we have, and everybody is going to divide with them. Isn't that a better way to thank Heavenly Father?"

Mary decided that it was, and went out to play. Soon she saw some men unloading a wagon load of logs. They had been to the canyon for them. Some holes were dug in the ground and a long pole put in each one. Logs were put across the top of the holes and Mary saw that they were making a bowery in the middle of the fort. Another day she watched the men unload green branches and twigs they had brought from the canyon. These were put on the roof and side holes. Then boards were brought and Mary

watched the men saw and hammer until a number of long tables and benches were made.

Mary didn't spend all her time watching the men, for there was extra work going on in the little room and she wanted to help all she could. Mother was baking bread, making cake, cooking potatoes and beans, and even making pies. Mary hadn't seen a pie since she left the old home and they did look so good. They were made from wild berries found in the canyon.

"Why are you making so many pies, mother?"

"So every one can have a taste," answered mother.

At last the great day came. Mary had on her best clothes, and so did mother and father. Everybody tried to look well but they had very few clothes and it was no easy task.

Mary wasn't big enough to help set the tables, so she watched the mothers fill them with bread, butter, cheese, beef, green corn and other vegetables, and cakes and pies, and even watermelons. And she watched the men fix large bunches or sheaves of wheat, rye, barley and oats around the poles till the bowery looked splendid.

Then it came time to sit down to the tables. Everybody was there, strangers and all, so that the tables were soon filled; and there wasn't room for everyone to sit down first. So what do you suppose the boys and girls did? They waited until mothers and fathers were through. You see that was one thing they could do to show Heavenly Father how thankful they were for mothers and fathers. Mary waited, too.

When all were in their places one of the brethren asked a blessing and thanked Heavenly Father for all their blessings. Every one had plenty to eat that day and it tasted so good.

Such a happy day it was, each one trying to make the others happy! They sang songs and some of the men spoke to the people. Mary liked the music and dancing best, and that night a very tired but happy little girl went to her bed in the old fort.

Mary is a dear old lady now, and lives in Salt Lake City. She loves to talk about that first Thanksgiving day to her friends and dear grandchildren.

Application: What can you do next Thursday to show that you are thankful.

Fifth Sunday.

Work out a special Thanksgiving program for your class and retell any one of the lessons of the month.

"That Flynn Boy."

By John Henry Evans.

XXXII.

When Elsie Woodstock appeared in the doorway of Gus's sitting room, the young missionary rose and greeted her with a cordiality hitherto unwonted in him.

"My dear Miss Woodstock," he exclaimed, grasping her hand warmly, "I am more than pleased to see you again!" And then he added, moving a chair for her. "Will you be seated?"

Elsie, on her part, was equally demonstrative. She took the seat offered her. And so the two found themselves on opposite sides of the table, facing each other.

"First of all, I want to know if you were hurt last night?"

Flynn told her what had happened after he saw her.

"Isn't it a shame that anything like that can take place in a civilized community—I mean his following you up the way he did under such circumstances?"

"I fully agree with you, Miss Woodstock."

"You are very likely surprised to see me here today, I am sure."

"Not any more so than I am at some other things that have happened lately—or rather, things that have *not* happened."

"You mean my audacious appearing to you last night? It was extraordinary, wasn't it?"

"Partly that, but partly, too, your sudden disappearance from among us. We miss you very much."

This bit of commonplace information seemed to please her, just as we all are gratified at being told what we already suspect, since it puts the matter at once beyond all doubt.

"I'm sure," she said, "that you all think me the most indecisive person in the world. But I couldn't help it—really I couldn't."

"I took that for granted, Miss Woodstock, but I was at a loss to know why. I wondered whether we had done anything to offend you."

"Oh Mr. Flynn, how could you think so? No; it was something else, I assure you."

"As for your being an indecisive person, you are the last one to whom I would think of applying that word. On the contrary, I think you a person who is most capable of having opinions and acting up to them admirably."

"Oh, you don't know me at all," she exclaimed. "And you give me altogether too much credit when you say I act out my opinions, for that is what I am least able to do."

Gus thought a moment. He appeared not to understand the real drift of her words. Seeing his puzzled look, she added, which is the fashion of women in certain situations:

"I would do some things I ought to do—if I only had the least bit of courage."

"On my word, Miss Woodstock! You certainly don't lack courage—I'm sure of that."

"Oh, I have a certain boldness, if that's what you mean, but not courage."

"Then I wish I had what you call boldness."

"Why, Mr. Flynn! You wishing for boldness! But what would you do with it?"

Gus smiled. "Perhaps what you would do with yours."

There was an awkward pause, during which he drummed on the table with the ends of his fingers, after his manner, and she pretended to be interested in Hofmann's "Head of Christ," hanging just above where Flynn was sitting. This pause, however, was the culmination of an obvious restraint which had prevailed in the room ever since the first greetings were over.

There is nothing more oppressive than the atmosphere in which two persons are endeavoring vainly to learn something about each other that both want to say and cannot. Elsie was the first to break the silence again, when she said:

"I've come to say goodbye."

"Oh! And so you're going to leave town?"

"No; I mean to stay here, but I'm going to leave you and your people."

"But I thought you had done that already. We haven't seen anything of you lately."

"That was only temporary—at least I intended it to be but temporary. But now I'm going for good."

"Oh?"

There was another pause, and then, from her:

"You don't seem a bit sorry, Mr. Flynn!"

Gus must have seen that little tremor of the lower red lip, which the white upper teeth bit into, and noted the least little quaver in the voice, which she endeavored to laugh away, after the fashion of girls. And it must have shaken his resolution, if he had any, just a trifle. Indeed, in his own voice, when he spoke, there was that colorless tone which manifests itself in a strong nature under high tension of restraint.

"Miss Woodstock," he said, "I am more sorry than I am at liberty to tell you now, and for more reasons than one. If I understood you correctly when we had our last conversation, you had begun to be interested in my religion. Your leaving us now, under these circumstances, would seem to mean that you have lost your interest. Am I right?"

"No;" she corrected. "I am by no means losing my interest in your people and their faith. On the contrary, I love them both more than ever. That, in fact, is the reason I am doing what I am about to do."

"I don't understand."

"Circumstances have arisen that leave me no other choice in decency.

Will you do me the justice to believe that I am, and that I have always been, entirely sincere in my relations with you?"

"Why, Miss Woodstock! In my heart of hearts I have never thought anything else of you. There may at times have been things connected with you that, I confess, I did not comprehend. But I have never really entertained any doubt as to your sincerity."

Flynn remembered his dream, and the spectre Doubt again tormented his soul. What in the deuce did it mean, anyhow? Elsie noticed the confusion on his face, but mistook its cause.

"I know," she said. "My conduct must have puzzled you a good deal."

"If your parents object to your associating with us through fear that you may become a 'Mormon,' why—"

"Oh, it isn't that. They don't even know that I am acquainted with you. And then, even if they did know it and object, it wouldn't make any difference to me as long as my own conscience was satisfied in the matter. That wasn't what I meant a little while ago when I said that I wished I had courage."

Gus heaved a sigh of relief. But he was clearly in a quandary. "If it isn't your parents," he said, "then what is it? You see, I'm as curious as women are said to be!"

"Please, Mr. Flynn, do not ask me any questions. You know what it resulted in last time. I seem to be unable to keep anything from you, and I do want to keep this from you."

"But, Miss Woodstock, I don't think you are acting for the best in this matter of throwing us adrift. And then, it may concern me, you know, and so I've just got to know your real reason."

Miss Woodstock bent her head. The act was not lost on her companion. He looked at her for a moment, during which he appeared to be turning things over in his mind. Presently he said:

"I think I know, but I should like to

be sure about it. It is connected with me, isn't it?"

"Oh, Mr. Flynn, please!"

"What did you mean last night when you spoke of the 'gang'? Weren't you thinking of the Rector's dogs of war, that aggregation of scoundrels who have been bounding me lately?"

"Yes."

"I thought so. And the one who was following me last night, was he one of them?"

"He was."

"He was mighty clever. He hid the fact under the guise of robbery. You see, Miss Woodstock, he first saw me, or at least I first saw him, at the post office window while I was cashing a money order, and the whole thing looked like an attack to rob me. I should never have connected him with the gang. Mighty clever! But how did you know about him?"

She looked at him and smiled.

"You won't tell? Well, I know, anyhow! You got your information about him from the ministerial quartette, didn't you?"

"Really, Mr. Flynn, you're a perfect Sherlock Holmes! You ought to join the detective force. Are you going to study law when you get home?"

"But you haven't answered my question yet."

"Yes; I heard them talking about it."

"I knew it! Do you think those men will bother me again?"

"They won't—I know they won't!" She said this with great enthusiasm and conviction. "In fact it has been—" She paused suddenly and colored.

Gus's face as suddenly lighted up.

"Aha!" he exclaimed. "The whole secret's out at last! I've caught you, after all! You have bought off the savage Rector with your liberty!"

The young man rose abruptly and paced the room. Miss Woodstock rose too. She stood by the table, her eye riveted on Gus.

"What do you mean?" she asked, presently.

"I mean that you have agreed not to see me any more on condition that he oppose me no more! But I will not permit this blackmailing on his part!"

"What will you do about it?"

"I'll dog your footsteps! Everybody shall know that we know each other! I'll defy the Rector and all his war dogs! I'll publish his infernal plans to all England!"

"Please be calm, Mr. Flynn!" she pleaded. "It would do no good. It would only make more trouble for you." And then, after a pause, she added, "And for me, too."

"Yes," he admitted. "You're right. It would only create trouble, and goodness knows, we've had enough."

They were now standing together at the end of the table.

"Let me tell you the whole story, now that you have so shrewdly guessed the main features of it," she went on. "Let me tell you everything, so that there shall be no misunderstanding on your part. After our last conversation three weeks ago, I called on the Rector and told him what I thought of him. Of course, he was vexed to think that his plan should have gone awry that way. And then he vowed he would drive you out of town. 'Mr. Stawell was right!' he cried. That's the Baptist minister, you know. 'Violence is the only thing that will do it, and violence it shall be!' I expostulated with him, but to no purpose."

"And then the gang was hired?" Gus interrupted.

"Yes. But you see how their efforts were circumvented. The way that Polyphemus man turned things topsyturvy was nothing short of a miracle! Wasn't it perfectly lovely?"

"You were there, were you?"

"Of course I was! How could I stay away? But I took care that you didn't see me. I hid behind a big fat man—bless his dear old heart!"

She waited for Gus to take in the full effect of this revelation. Then she went on—

"And I was at the other meeting, too

and heard your magnificent address when you silenced the gang! Oh, it was all so splendid! I wanted so much to be up there with you!"

Her eyes fairly glistened with fervor and recollection. Gus rewarded her with a grateful look.

"Well," she continued, "the Rector made me promise not to go among your people again for a while, although I wouldn't promise not to see you if I could manage not to be seen by you. And then I overheard Mr. Stawell talking about that fellow who followed you. I went straight to the Rector and took back my promise not to see your people. It was then we came to the agreement about the opposition."

"And you promised not to see me again?"

"Yes—after this once. This is the last time. I had to come to tell you, you know, so you wouldn't misunderstand. But I didn't intend to tell you as much as I have."

"I still think, Miss Woodstock, that you ought not to do it. Neither the Rector nor his imps of darkness nor Satan himself can do anything permanently to hinder the work of God. We must have faith in the inherent nature of truth, you know."

"But doesn't the Lord help us only when we show a disposition to help ourselves?"

"To a certain extent, yes. But there ought to be a limit somewhere as to what we do in the way of help."

"Just think, Mr. Flynn, what a lot of good you can do here if only you are left alone!"

"Opposition, up to a certain point, aids the truth, calls attention to it, creates an investigating desire."

"Up to a certain point—that's it!" she snatched at the only opening in his answer. "But it's passed that point already. You saw, yourself, what it came to last night. If you had been killed, your death would have been laid to a mere robber, and no one would have suspected that religious men were at the bottom of it all!"

"I can't quite make out," Gus said, "just why the Rector would rather see me succeed in Macclesfield with everybody else than you instead of succeeding with you and failing with everybody else."

"That's easy," she replied. "You see, he thinks more of me than he does of all the rest of the people here!" Gus looked at her curiously. "He asked me to marry him not long ago!" she added laughingly.

Gus's face obviously took on alarm.

"But you're not going to, are you?" He made a motion as if he would take her hand, but he did not do so.

"It doesn't look as if I were, does it?" she played.

"But say yes or no—it will satisfy me better!"

"Well, no! then."

"Can't I do anything to persuade you from doing this abominable thing?"

"Nothing! I have made up my mind. It is for your good in more ways than one, as you are fond of saying."

Gus was too inexperienced in the ways of the world to know that a woman, as indeed most people, but women more than men, rarely battles for a mere abstract principle. The principle, before it can arouse her full enthusiasm, has to be embodied in some person. And if the person in whom is embodied the principle is one whom she loves, there is no sacrifice of which high-minded devotion and loyalty is capable that she will not make for the idea. And so nothing that he could say against her intentions in the matter had any effect whatever.

"It won't be for long," he pleaded, "a month at longest; for I have just received a letter releasing me from this conference. I leave in another four weeks."

Miss Woodstock's face instantly lost all color. "And you're going to leave England," she said, in evident excitement, "to go to America?"

"No; I am to go to Liverpool, where I shall probably remain till I am released to go home."

"And when will that be?"

"I can't tell. Missionaries are usually kept about two years, but I have already been here more than that time. I hardly expect to be kept in the mission six months more—that will be three years."

She was silent for a moment.

Pretty soon she said, "And then, I suppose, I shall never see you again?"

"That, Miss Woodstock, you have already ruled yourself by your decision not to come among us again."

"Yes, I suppose so," she said simply.

She glanced round the room as one who is taking a last look at long-loved objects, meantime tapping lightly on the floor with her foot. "I must go," she said with emphasis, at the same time extending her hand to the young missionary. "I've stayed too long, I'm afraid."

Gus took her proffered hand and

gripped it hard. "Miss Woodstock," he said, "I am extremely moved to know that you are willing to do so much for me, even if I don't altogether approve of your way of doing it. You stand as loyally by me as if you had known me all your life, instead of only a few months. It is the first time since I'm here that any one has done that. Heretofore I've had to fight my battles alone, so far as any mortal is concerned, and they have been hard ones, too. And so I can appreciate your sympathy with me accordingly."

As he spoke these words, he placed his unoccupied hand lightly on her shoulder—a perilous thing to do under the circumstances.

"I suppose, then, that we shall never see each other again?"

"It seems not," she almost whispered, turning away her head.

"Goodbye!"

"Goodbye!"

(TO BE CONTINUED.)

My Baby.

By Annie Malin.

Oh what is more sweet than my baby's face,
Or the smile on his rosy lips?
And what is more dear than his dimpled hands
With clasp more strong than iron bands
In the tiny finger-tips?

Oh what is more clear than the heavenly light
Which shines from my baby's eyes
As I clasp him close with a loving kiss
Which fills my heart with purer bliss
Than aught beneath the skies?

God bless and watch over my baby dear.
'Tis my prayer both by day and night.
May he ever be pure and true and sweet,
And may angels guide his little feet
In the path of Truth and Light.

The Mallard Duck.

By Claude T. Barnes.

M. S. P. R.; M. B. S. W.; M. A. O. U.; President Utah Audubon Society.

Special Characteristics—Male (winter and breeding plumage): Four of the upper tail coverts recurved; head and neck, down to white collar, iridescent green; chest dark chestnut brown; belly and sides gray; wing with iridescent violet green speculum bordered by black and white bars; rump and upper and lower tail coverts black. Male in summer plumage like female.

Female and juvenile: Entire plumage mottled, scalloped, and streaked with dusky and buff except for plain buff chin and white under surface of wing; buff predominating on belly; wing as in the male. Length, 20-25; wing, 10.25-12.00; bill, 2.00-2.40.

When the first autumnal tints brighten the mountainside and the cool, crisp mornings gradually persuade us to button our coats again, what sportsman does not begin to think of the approaching duck-days when once more he may watch in the sloughs? It is the primitive instinct beckoning us to the wilds, prompting us to prepare for the cold blasts and scarcity of winter. If you have not felt the call you know not what it means to endure the murky water of the swamp, the mud of the marsh "blind" and the cold drizzle of fall rains, without a murmur and, indeed, in perfect bliss—if the "flight" is good. True, some may prefer to make arduous climbs among the pines and over the ridges, rifle in hand, after deer; but he who has once passed through the hardships, the excitement and the satisfaction of a real "duck day" will little begrudge the mountain-climber his finely spiked trophy.

Go where you will, you will find that the mallard is not only the best known but also most highly prized duck; its flight is rather steady, it is exceedingly wary and its flesh is delicious. It is distributed all over North America, breeding from Northern United States to Alaska and wintering in Panama. It feeds extensively on wild rice, various grains and seeds, and is very fat by the time it commences its fall migration.

It is only during the fall and winter months that the male bird has his splendid, iridescent plumage, for from the time the female lays her eggs in the spring until the vast flocks gather in the autumn, the male cannot be distinguished from her. The sombre col-

oring of the female is an excellent protection as by remaining perfectly still on the nest she can readily escape detection though one really be looking right at her.

The nest is built on the ground in grass and weeds and is well lined with down with which the eggs are always covered when the old birds are away. The eggs, 6 to 10, are pale olive or buffy green.

While duck clubs everywhere are endeavoring with fair success to increase the number of ducks by planting wild rice and other attractions there is little doubt that automatic and "pump" guns are gradually decreasing the annual supply. To counteract this many men interested in game preservation have recently taken seriously to the breeding of ducks for the market. These attempts have included the canvas back, redhead, black duck, pintail and the mallard; but the last named seems to be the only species that really thrives under domestication. The mallard is a persistent and successful breeder readily accustoming itself to parks, and to captivity. Success depends upon the individual; but there is no question that the raising of mallards can be made profitable under proper guidance. Dr. W. T. Hornaday and L. S. Crandall recently wrote for the New York Game Commission a pamphlet entitled "Breeding Mallard Ducks for Market," copies of which can be obtained from the Commission at Albany, N. Y., for ten cents. It covers the subject thoroughly.

In severe winters many mallards remaining North are starved to death when their feeding places freeze over; and in various places throughout the



DADDY'S DUCKS.

country, such as for instance in New York and in Salt Lake county, thousands are occasionally the victims of an un-diagnosed malady commonly called "duck cholera" (intestinal coccidio-

sis); but on the whole this excellent game bird is maintaining itself and for many years to come will be the delight of the sportsman.

Song of Life and Death.

(Old Tune—"Lily Dale.")

By L. Lula Greene Richards.

There is glory and light in the pathway made bright
 For the spirit borne home to our God;
 There is honor and rest to the silent form dressed
 For its safe, quiet home 'neath the sod.
 Peace ever, pain never; Death is the call
 Unto mansions above, wherein infinite love
 Waits a just resurrection for all.

The mysterious gloom time has hung 'r und the tomb,
 The truth's clear light from heaven dispells,
 Comprehends and makes plain how the Savior, once slain,
 Now in fullness of excellence dwells.
 Hope ever, faint never; Death is the key
 Jesus holds and extends to admit us, His friends,
 Into Life everlasting and free.

With the fragrance of flowers o'er the dear dead of ours,
 Let the incense of gratitude rise,
 For the tokens revealed, for the promises sealed,
 Of a Life where no dear ones e'er dies.
 Trust ever, doubt never; Death is the door
 We shall enter and find our Redeemer most kind,
 And with loved ones rejoice ever more

Notes on Our History.

By D. W. Parratt.

No. 9. Conflicting Accounts of Cibola.

When De Vaca and party completed their wonderful journey through the wilderness to Culican, the haughty Cortes was still living in Mexico. However, by this time he had been stripped of his authority and one Antonio de Mendoga ruled as the great viceroy in his stead. The thrilling stories related by De Vaca's party, especially by the negro, Estevanico or Little Steve, reached the ears of the new ruler. The Spaniards directly interested urged upon Mendoga their claims regarding the probable existence of the seven wealthy cities in the far north and they endeavored to persuade the viceroy to lose no time in sending a well equipped expedition to conquer these northern centers of glory and gold. We recall how the wise Mendoga respectfully declined to take active part in fitting out such an expedition involving so much expense and so many soldiers until he procured more definite and positive information regarding the cities and the routes leading to them. His idea was to send a small party of reliable men to explore the country, locate the cities, and give advice relative to future plans. A number of bold, adventurous Spaniards offered themselves for this important mission, but perhaps the person most concerned was an influential Franciscan monk of exceptional ability who had to his credit extensive experiences incident to travel in Mexico and South America. Fray Marcos was his name. He had witnessed some of the famous displays of gold and silver in the southern continent and had been present at the time much of it was confiscated by the intruding Spaniards. He seemed hungry to have this experience duplicated in the Seven Cities of the distant north. It was but natural then that the great viceroy should intrust this anxious and experienced monk with the task of finding the Seven Cities of coveted wealth.

Fray Marcos after persuading a brother friar to accompany him and after securing the services of Little Steve as guide and of few Pima Indians as servants, began his famous hunting trip in search of mighty cities. None but the heartiest of receptions greeted the little party on its way. On and on its members plodded until they reached the Indian village of Matape. Here they eagerly listened to inviting accounts of a magnificent country about thirty days

still further northward. This country supported seven large cities. Just what the Indians really said about the place and its cities is quite difficult for us to learn, for certain it is that Marcos was determined to find evidence that would substantiate his preconceived notions of wealth and glory. At any rate the stories told by the Matapes fired the little party with determination to push on.

Little Steve was sent ahead to announce the coming of the friars and to make ready for their reception. The negro reached the first of the pueblo villages and was immediately given a good welcome, but his arrogance and indecency so outraged the natives that they excluded him from the village and short-



MOKI INDIANS EXECUTING THE SNAKE DANCE.

Moki Pueblo in the Background.

ly afterward he was killed by the disgusted Indians. "Marcos soon had word of it and beat a precipitate retreat." However, before so doing the monk, according to his story, stealthily mounted the top of a high hill, from which he saw the flourishing cities, and then he returned to Mexico with glowing accounts of the great things he had heard and seen.

The vilages visited by Estevan, by the natives, called Cibola. This name afterward became applied to all the vilages or cities and thus we get the "Seven Cities of Cibola." Just where the seven cities were is even to this day rather uncertain, but apparently they were somewhere in the region now claimed by Arizona or New Mexico. The

historian, John Fiske, holds that the seven cities were the seven Zuni pueblos of New Mexico and in support of this points to a tradition still told among some of the Zuni Indians. This is to the effect that a long time ago a black Mexican came from the south. He was a bad man. He insulted the Indians and the Indians killed him. Not many moons after this a whole army of white Mexicans (Spaniards) came and after a hard fight the Indians had to give in to the Mexicans.

It may be of interest to note that as the monk was making his way back from the Seven Cities he related in glowing terms his account of the wonderful places to Francis Vasquez de Coronado, at that time governor of the young province of New Galicia. Coronado seems to have believed the tale and consequently accompanied the friar back to Mexico where they had a secret conference with Mendoza. Evidently the viceroy was not quite so ready to take in all the monk reported for, on the side, he delegated one Melchior Diaz to head a little party with instructions to follow up the friar's trail and to make complete reports of findings made en route. The report when finally given included an accurate and truthful description of the Seven Cities of Cibola and also the solemn declaration that no wealth in gold or

precious stones worth the effort to get were encountered in the cities or in the country round-about. The account thus given by Diaz later proved to be an honest one notwithstanding the fact that it was in direct contradiction with that given by the popular Franciscan monk. Diaz was but a common officer while Marcos was an influential member of a holy order. According to popular opinion a monk's word was to be regarded as something sacred and as such should stand against that of a soldier. Marcos held to his stories and urged them into quite general acceptance while the reports made by Diaz seem to have gained but little recognition. Coronado placed implicit confidence in the monk and urged the sending of a powerful and well provisioned army into the North in quest of cities and gold. Mendoza was not so enthusiastic; his trust in Diaz was not entirely shaken. He was not so sure of the vast riches stored in the Cibola cities, however he willinly gave Coronado a commission to take an army northward, providing the expense and responsibility be shouldered by the governor. To this one-sided proposition Coronado readily agreed and at once set to work making extensive preparations to carry out in fullest detail the terms and purposes of the commission.

The Cure.

I've got a tiny little brother
All tucked down in the crib by mother.
He looks as if he'd run a race,
Because he has the reddest face.
Mine gets red too, when I am tanned
From playing in the seaside sand;
And mother rubs a cold cream white
On the burned patches every night.
And so I gently tiptoed in
And rubbed cold cream on baby's skin.
He squirmed and did not like the game,
And then he yelled, and nursie came.
She said I must be punished long
For doing such a dreadful wrong.
I'm doing penance now for fair;
I'm tied down in the rocking chair.

—Ivy Houtz Woolley.

The Alpine Stake Tabernacle.

By Dr. J. M. Tanner.

Whether or not the Alpine Stake Tabernacle located at American Fork is the most beautiful tabernacle in the Church is a matter of individual taste or personal preference. It represents, however, one form of beauty which is highly commendable, because it is a form of beauty which is both striking and lasting. One of the fundamental principles of architecture, so far as it relates to appearance, is that geometrical proportion which is sometimes called symmetry. Whenever the

relative proportions of every side, corner, angle, and in fact in all its related parts.

It is safe to predict that the Alpine Stake Tabernacle at American Fork will grow in beauty in the appreciation of the people as years go by. It is simple in its outlines, graceful in curves, true in its proportions, and withal stately in form. Such beauty in form is not so easily attained when buildings are adorned by towers, spires, and domes. Buildings of that



proper relations of height, width, and length are disturbed by the excesses of one or the other, there is a want of proportion that becomes more striking and more unsightly with time and familiarity.

Travelers and architects are often wont to declare that the Palace of Justice in the city of Brussels, Belgium, is the most beautiful structure in the world. It possesses a peculiar charm in that its beauty grows upon one as one continues to gaze upon it from day to day. Many decades have passed since its construction and each decade witnesses a growing admiration for its wonderful beauty expressed in the

class often contain a beauty which comes rather from the novelty of the design and attendant decorations than from the harmony of the proportions.

Too many of our public buildings merely express the fashions of the day. In a few years they are altogether out of style. The form of beauty, therefore, expressed in the Alpine Stake Tabernacle by reason of its simplicity and its lasting qualities of style, is worthy of the attentive consideration of those who bear the important responsibility of giving to our public buildings an educational value among the people.



SUNDAY SCHOOL OF SUNNYSIDE, UTAH.



Nettie's Housecleaning.

By L. Lula Greene Richards.

Aunt Maud had written that she was coming to visit her brother and his family, and to attend the October Conference. Her little daughter Violet would come with her to play with Nettie.

"Is Vi coming to play with me, motha?" asked three year old Nettie gleefully, after hearing her aunt's letter read.

"Yes, in a few days, Nettie," answered her mother, Mrs. Park.

"I will wash the windows in my room this afternoon, mother, and have everything in perfect order there as aunt loves to have things, and she and Vi can have the room for theirs while they are here," suggested Emma who was fourteen years old and quite an able housekeeper for one of that age.

"You are a dear, kind daughter, Emma," said Mrs. Park, "to think and plan so readily and unselfishly for me, and I shall accept your suggestion with thanks. You know I must be at the Relief Society hall this afternoon. And Brother B—— has phoned me that he would like me to be prepared to lead the discussion in our Parents' Class in Sunday School next Sunday, as the one appointed last week has sent him an excuse and cannot be there. I shall have to give some time for special preparation on the topics to be discussed. And I do appreciate your thoughtful kindness in helping with plans to make Aunt Maud's visit pleasant for her and easy for me, my good

girl!" Emma smiled, kissed her mother and patted her cheek for reply.

"I must wash my doll-house and all the things, motha, they's weal dirty," said Nettie.

"You help sister with her work Nettie," answered the mother.

"And do not try to do your housecleaning until she is ready to show you and help you!"

"Nettie can play with baby and amuse him for awhile," said Emma.

Mrs. Park placed her nine months' old baby on a rug on the floor, kissed the three children good-bye and went away to her Relief Society work.

Nettie played nicely with her baby brother for half an hour then he coaxed to be taken up and put in his crib to rest. Emma attended to him and he was soon sleeping the happy sleep of healthful babyhood.

Nettie took one of her sister's aprons which had just been exchanged for a larger one, and with a little persuasion got Emma to fasten it on her. Then by hunting about a few moments she found something she thought would do for a dust-cap which she put on her head, and was ready for work.

She peeped slyly into her sister's room. Emma was washing her windows and did not notice the child.

Very carefully and quietly Nettie removed her doll-house from its corner to a bench on the porch.

The bird swinging and eating in its cage out in the autumn sunshine began to sing cheerily as if to welcome the little girl with the "domestic science" air.

Nettie nearly filled her water-pail



"She next scrubbed the inside of the walls of her house."

and wash-basin with water. Then tossing chairs, doll bed and pillow into the basin, she dipped her little mop into the bucket and lifted it to her window, feeling she was now really at work with her house-cleaning.

She had not thought to remove the pretty curtains from the windows, and soon they were all soaked, dripping and looking like rags.

Seeing what she had done, and feeling she had not been very successful with her window washing she thought she must do something to make a better showing of her attempt at house-cleaning.

She next scrubbed the inside of the walls of her house which were covered with dainty wall-paper. This she also made a mess of, scrubbing holes in the paper in many places and making the bright colors run together and look muddy and ugly.

When she rested a moment and looked at what she had done, a great pain came over her, so heavy that it nearly knocked her off her feet.

Her house with its furniture had been made for her by her dear brother and sister, Hal and Emma, and given to her on her birthday. And now she had spoiled them all. The chairs and bed were all water soaked and dirty looking and would never be pretty any more.

At last when the little girl fully realized the sad ruin she had made of her much valued property, she could contain her grief no longer but burst out with a loud, piteous wail which brought her sister to her instantly.

"What is it Nettie?" cried Emma breathlessly.

"Look!" screamed the child, "My things are all spoiled!" And wrapping her face in her sister's apron she sobbed hopelessly.

The little bird in its cage had been singing so joyously. But when Nettie's cries of grief sounded out so loud and sorrowful the bird's song sank to a low, sympathetic twitter, as if it would like to console the child who

for some cause seemed to be so badly hurt.

"Don't cry so, Nettie!" said Emma tenderly. "If you had minded what mother told you, I could have shown you and you would not have spoiled your playthings. Hush, so you won't waken baby!"

Nettie put her hands over her mouth and tried to keep her noise back. Emma pitied her almost heartbroken little sister and tried to soothe her. She sat down in a rocker and taking the child on her lap rocked gently for a few moments. The tired, disappointed baby housekeeper soon sobbed herself to sleep.

When Mrs. Park returned home from her Relief Society meeting she found both babies sleeping quietly and Emma going steadily forward with her work. "What a blessed mother I am!" she said cheerily.

Emma took her mother to the door that opened onto the porch and pointed to Nettie's house-cleaning which had not yet been cleared away.

The mother expressed much regret over the spoiled condition of her small daughter's playthings, and said she could not understand why Nettie who was naturally so good and easily managed should, at times, be so forgetful or willful and think she *must* have her own way.

"Never mind mother!" said Emma consolingly, "Hal and I can fix these things up beautifully this evening and tomorrow evening and make them nicer than before."

"I do not want you to mend the matter so soon, Emma!" said the mother emphatically. "I hope you did not tell Nettie it could be done at all."

"I did not think of it or I certainly should have told her, she felt so terribly bad when she discovered what she had done," Emma replied.

"Well, let her feel as badly over it as she can, and for a long time too," replied Mrs. Park relentlessly. "She has teased a dozen times, perhaps more, since you started to school to

be allowed to do her 'house-cleaning,' and I have had to keep telling her that there are differences in houses, that some would be spoiled with cleaning like others must have, and that hers would have to wait for its cleaning until you could help her, because it would have to be done carefully. Now, because I was away today she has taken upon herself to do as she has been wanting to in disobedience to my instructions to her. Let her bear the result of that disobedience until she, at least partially, understands what disobedience means and what is likely to follow it. I am glad she has a will of her own, but she must learn to control it. I like her disposition to be ready to take and bear responsibilities, like your own, Emma, but she must learn to listen to older people and not imagine that her own way is always best for her. We must let her learn these lessons in just such ways as this. I shall have many good talks with her over this affair of her own. I never want to have to whip a child into submission, I would rather talk and reason with it for an hour, or until I could get it to see my way. It might take twice as much time to conquer it by force, and not leave half as valuable an impression."

"Well mother," Emma answered rather mischievously, "We'll keep still about making old things new until time to complete our arrangements for the winter holidays. Then I'll tell Hal and he and I will remodel, enlarge and beautify our wee sister's child's domicile, and surprise her with it on Christmas. Until then let the little 'misdoer' carry her burden of remorse of conscience and penitence. I think you will be ready to discuss parental discipline allright on Sunday, mother."

Aunt Maud and Violet came as anticipated.

Nettie felt very much ashamed of her spoiled playhouse and its furniture when she had to invite her little

cousin to play with them, but she knew of no remedy.

While the two little girls were having a play dinner on the porch one day, Emma overheard a part of their conversation.

"Do you know, Vi," Nettie asked, "that it's weal naughty to spoil our playthings? Some little girls never have pretty dolls and things like we do,"—hugging her cherished dolly close to her heart.

"I won't spoil my things," answered Vi, looking lovingly into her doll's face.

"I'm not going to spoil mine any more!" Nettie declared sorrowfully. "Mother and Emma will always tell me how to take care of them and help me to make them clean, and I will do as they tell me."

"The darling! She is mastering her lesson well," thought Emma. "I believe mother's discipline will come out right."

Artist Phil.

Phil was the boy who ran errands for Mr. Simons, the artist.

Mr. Simons was a kind old man, with a long gray beard and bright blue eyes, with which he looked smilingly on every one through a pair of gold-bowed spectacles.

He was very fond of painting portraits of little children; and a great many mothers brought their children to his studio. He also painted many pictures of the ladies' pet dogs.

Phil often looked on while his master was at work, and wished that he could paint like him.

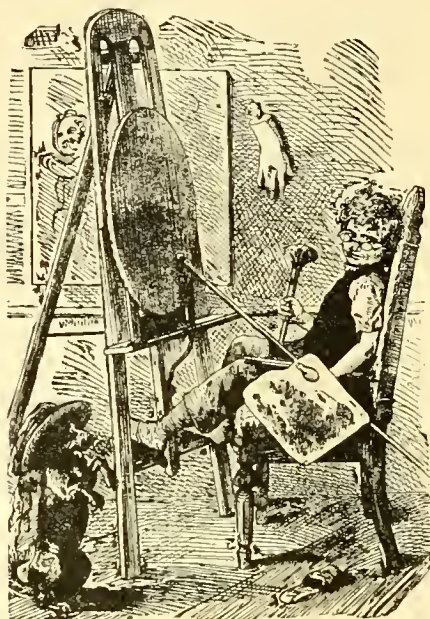
One morning Mrs. Marchmont brought her favorite little spaniel "Flops" to Mr. Simons for a sitting.

"He is the dearest, cleverest creature in the world," she said. "See how prettily he sits up on his hind legs! Don't you think you can do him in that position, dear Mr. Simons?"

"We'll see, we'll see, madam," said Mr. Simons, bowing and smiling. And then Mrs. Marchmont went away, say-

ing she would call for Flops in an hour.

But hardly was she gone when another knock came at the door; and there stood two men, come to see Mr.



Simons on business that could not be delayed. Flops must wait.

"Take care of the dog, Phil," said Mr. Simons; and stepped into the other room.

"Now what a pity," thought Phil, "that some one should not begin the picture of that dog! I declare I've a mind to try it myself!" And in a minute he had Flops up on his hind legs, with an old hat on the back of his head. "He is too cunning!" cried Phil, and hopped upon Mr. Simons' chair, with his spectacles on his nose, and palette and brush in hand.

A nice fresh canvas was before him. Phil was all ready to begin, when what should he hear but the turning of the handle of the door and the rustle of a silk skirt; and there was Mrs. Marchmant back earlier than she expected, and much surprised to find who was in Mr. Simons' place.

So Flops had to wait for his picture that day after all. But when Mrs.

Marchmant told Mr. Simons how she had discovered Phil at his easel, Mr. Simons, instead of scolding, was quite pleased, and began to teach Phil something about painting. And who knows but by-and-by he will be a real artist, and paint portraits, too?

Broken China.

This little girl has just met with a very sad accident; she has broken her mother's beautiful blue and gold china bowl. What do you suppose she is going to do about it? What would you do about it if it were you?

I hope you would run and tell mama as quickly as your two feet would carry you.

And yet I have heard of one foolish little child who dropped a pretty



pitcher, and broke off the handle, and then ran and hid the pieces instead of taking them to mama. She was afraid to tell; afraid of her own dear mother, who might have reproved her, indeed, for being so careless, but who would have loved her more than ever for being honest and brave.

And I have heard of another (oh, what a sad story!) who told a lie rather than confess what she had done. The bit of china she had broken was of very little value. I do not think the rebuke her carelessness might have brought upon her would have been very severe; and yet this little child would rather break one of the great God's commandments than go and own her fault.

Well, we may think exactly as we like about the little girl in the picture; and so we will imagine the very pleasantest thing, and say that she did just what was right and best. She picked up the pieces, and ran with them to

mama, and showed them to her, and told her how sorry she was.

And she told how the bowl slipped from her fingers—she did not think she had been careless, she had tried to be careful.

Then I think that her mama kissed the little girl, and told her that, although she was very sorry about the pretty bowl, she felt sure her daughter had not been careless, because she was always a painstaking, trustworthy little woman. And she said how glad she was that her little girl had come and told her right away; for now she felt that she could trust her, not less, but more, than ever before.

The World's Great Fables.

By William S. Nortonheim.



TWO ROGUES.

A boy sat weeping upon the side of a well; a thief happened to pass by at the time, and asked him why he wept.

Sobbing and sighing, the boy showed him a piece of cord and said that a silver tankard had dropped off from it and was now lying at the bottom of the well, and he knew not how to get it.

The thief pulled off his clothes and went down into the well, meaning to











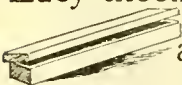








keep the tankard for himself.

Having groped and splashed about for some time without finding the tankard, he suddenly discovered that not only had the boy gone, but his own clothes also, the lying rogue having made off with them.






There cannot be any honor among thieves.

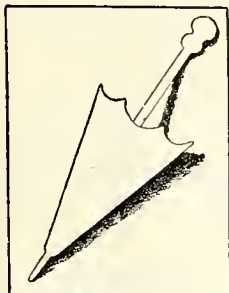
LITTLE SCISSOR-STORIES




VIII






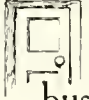

“THIS is a Parasol,” said Cousin Kate, snipping and clipping with her clever scissors. “The  was pink, and it had a , and a pink , on its handle. Aunt Lucy brought it in a  from the city, and gave it to little Lucy for a birthday present. ‘Guess what is in the ,’ said . ‘A ,’ said little Lucy. ‘Guess again,’ said Aunt Lucy. ‘A ,’ said little . ‘Guess again,’ said . But little Lucy shook her head. Then Aunt Lucy opened the  and took out the , and Lucy laughed for joy, and hugged  like a little bear! After that, every day when the  shone, Lucy walked over to Grandmama’s  with the pink  over her . And the Parasol was very proud. ‘I am like the  in the garden,’ it said. ‘I am the prettiest little  in the world, and Lucy could not do without me!’ ‘Ho, ho! Looks are not everything!’ said the Big Umbrella. “This is the Big Umbrella,” said Cousin Kate, snipping and



clipping with her clever . "The Big  stood in the  in the hall, and the pink  did not like to stand next to it. 'The Big  is ugly,'







said the proud little Parasol. Now one day when Lucy went to Grandmama's  the  did not shine. The sky was dark, and the wind blew the  about, and when little

 walked home again the big  began to fall. Faster and faster they came, till, dear, dear, it was as if somebody had tipped over a  in the sky! And, dear, dear, in two minutes the pink Parasol was soaking wet, and the rain was coming through on Lucy's best  and on her pink , and when she ran in at the front  she was dripping from head to foot, like a  -bush in a storm!

'Ho, ho!' laughed the Big .

'Next time  will take me when it rains!' 'Yes,' said the

, laughing back. 'I am pretty, but you are useful. I am for the , you for the , and

Lucy could not do without us both!' After that they stood close together in the , the best of friends."



The Funny Bone.

The Way It Sounded.

"What soup is this?"

Waiter: "It's bean soup, sir."

Suspicious Customer: "I know it has been soup, but what is it now?"

Splendid Idea.

"He never spansks his son, does he?"

"No; he's an efficiency crank."

"What's that got to do with it?"

"He says the upward stroke is lost motion."

Reassuring.

"Is my wife forward?" asked the passenger on the Limited.

"She wasn't to me, sir," answered the conductor politely.—Purple Cow.

Mary's Little Cold.

Mary had a little cold

Which started in her head,
And everywhere that Mary went
That cold was sure to spread.

She took it into school one day,
"There wasn't any rule."

It made the children cough and sneeze
To have that cold at school.

The teacher tried to turn it out

She tried hard, but—keechoo—
It didn't do a bit of good
For teacher caught it, too.

Had to Be.

Five-year-old Jimmie was telling about some medicine he had taken while ill.

"Yes," he said, "I took some compulsion of codliver oil, and—"

"You mean emulsion, don't you—not compulsion?" said the visitor.

"Well," rejoined Jimmie, "there was a good deal of compulsion about it."

And Mrs. Grundy?

Solomon Grundy
Hesitated Monday,
One-stept Tuesday,
Tangoed Wednesday,
Lame-ducked Thursday,
Maxixed Friday,
Half-and-halfed Saturday—

And as there was nothing left to learn except La Frulana, which isn't popular yet, Rested on Sunday—

This is the end

Of Solomon Grundy.

—New York Tribune.

Smarty.

Father: "Now, what's the old hen eating them tacks for?"

Harry (just home from college): "Perhaps she is going to lay a carpet."

A Slight Difference.

Father, who had been dozing in his chair, suddenly felt a stinging pain on the top of his bald head that sent him rolling to the floor. Scrambling to his feet he excitedly exclaimed:

"What the—who—what was that, anyway?"

Little Ferdinand chuckled gleefully as he replied:

"It was me papa, I hit you on the head with the new fly swatter."

"Fly swatter nothing," cried father, "dog-gone it, boy, that is a toasting iron."—The Youngstown Telegram.

A Quiet Departure.

Mrs. Smith was engaging a new servant, and sat facing the latest applicant.

"I hope," said she, "that you had no angry words with your last mistress before leaving."

"Oh, dear, no mum; none whatever," the prospective maid replied, with a toss of her head. "While she was having her bath, I just locked the bathroom door, took all my things, and went away as quietly as possible."

Hopper Recognized.

"Even animals show their feeling," remarked De Wolf Hopper, the comedian, to a friend the other day. "Only yesterday an animal showed me gratitude. I was wandering along a stream in the country when I met a cow in great distress. Her calf was drowning. I plunged in the water and rescued the calf and the grateful cow licked my hand."

"That wasn't gratitude," replied the friend. "The cow thought she had twins."—Troy Times.

A Recipe for Immortality.

Pat and Mike were obliged to halt their heavily-loaded cart to make way for a funeral. Gazing at the procession, Pat suddenly remarked:

"Mike, I wish I knew where I was going to die. I'd give five hundred pounds to know the place where I'm going to die."

"Well, Pat, what good would it do if yez knew?"

"Lots," said Pat. "Sure, I'd niver go near thot place."

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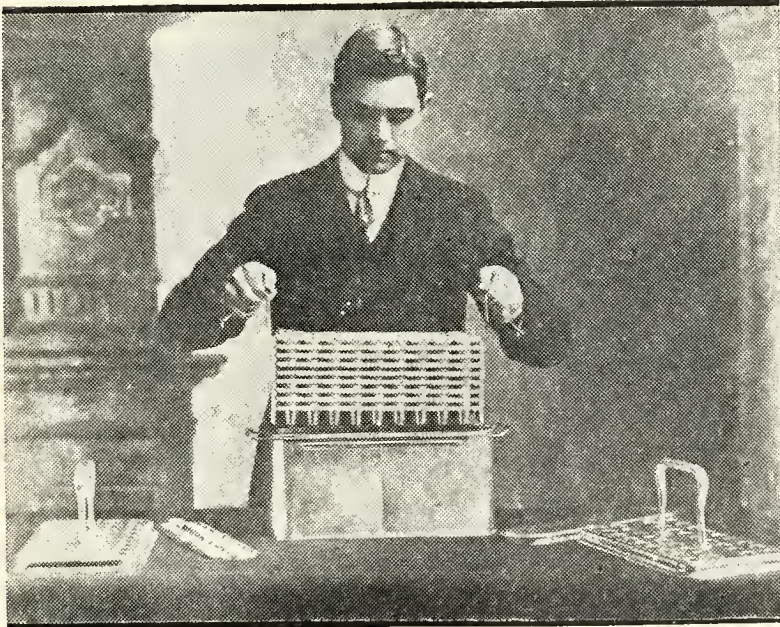
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CHAP. VII.]

BOOK OF MOSES.

45

ing; for there shall be my tabernacle, and it shall be called Zion,^z a New Jerusalem.^y

63. And the Lord said unto Enoch: Then shalt thou and all thy city^x meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64. And there shall be mine abode,^a and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years^b the earth shall rest.^c

65. And it came to pass that Enoch saw the day of the coming of the Son of Man,^d in the last days, to dwell on the earth in righteousness for the space of a thousand years;^e

66. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy;

68. And all the days of Zion,^f in the days of Enoch, were three hundred and sixty-five years.

69. And Enoch and all his people walked with God,^g and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.^h

^z, compare verse 19. ^y, compare Galatians 4: 26; Hebrews 12: 22; Revelation 3: 12; 21: 2, 10; Ether 13: 3-8; Doc. and Cov. 42: 9, 28; 67: 45; 66: 84; 2: 3, 4. ^x, compare Doc. and Cov. 45: 12; 78: 4. ^a, compare verse 21. ^b, verse 65; compare Revelation 20: 2-7; Doc. and Cov. 28: 11, 22; 43: 30; 84: 119; 88: 101, 108-110. ^c, verse 48. ^d, verse 54. ^e, verse 64. ^f, verse 21. ^g, 6: 34. ^h, verse 21; compare Genesis 5: 24.

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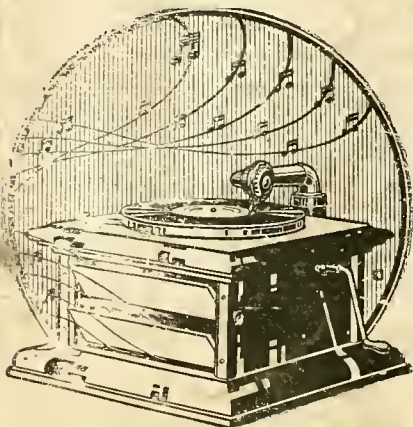
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